The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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Published weekly and copyrighted, 1935, in the United States, by the Calvert Publishing Corporation, 386 Fourth Avenue, New York, N. Y. Entered as second-class matter, February 9, 1934, at the post office at New York, N. Y., under the Act of March 3, 1879. United States: $5.00; Foreign: $6.00; Canada: $5.50. Single copies: $.10.

VOLUME XXI | Friday, April 5, 1935 | NUMBER 23

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PUTTING THE CHURCH IN HER PLACE

AND NOW it is the Reverend David Carl Colony, writing in the *Forum* for April, who adds himself to the large and ever-increasing number of those curious persons who without any evident qualifications for the task periodically attempt to put the Catholic Church where, in their peculiar opinions, it belongs. Mr. Colony, according to the *Forum* account of its writers, was for many years a teacher "at Philadelphia's Episcopal Academy and curate of a fashionable Philadelphia church" who "last year gave up this work to devote all of his time to a social-rehabilitation project at St. Elizabeth's Church and the missions school allied with it, in the slum section of that city." Such a project—at any rate the good intentions behind it—must be considered wholly admirable; a full-time undertaking. So it seems a pity that when Mr. Colony gave up his other work to further this new development he did not also abandon writing articles for the *Forum*—at any rate, hectic and ill-considered articles about the Catholic Church.

It also seems a pity that the *Forum* should consider the Catholic Church a subject to be written about by intemperate and demagogic writers, among whom Mr. Colony belongs. The *Forum* considers itself to be a magazine of controversy, a forum for the free expression of free opinions; which is quite all right, except for the rather glaring fact that it seems to select articles about certain aspects of the Church, its doctrines, or its discipline, or its culture, which appear not to be addressed to thoughtful, rational people, but rather to readers whose emotions or prejudices are more noticeable than their mental parts. In the May number, for further example, it is to publish an article entitled, "Should Catholic Priests Marry?" Perhaps this will be a reasonable, unemotional, unprejudiced sort of essay; but the "blurb" advertising it makes us doubtful.

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But to return to the Reverend Mr. Colony's article. It attempts to outdo General Johnson's attack on Father Coughlin, and in some respects it certainly succeeds. It iterates and reiterates the charges made against the Detroit priest by the more radical spokesmen of American social movements, and some that are not American, namely, Communism, that essentially Father Coughlin is a Fascist, an embryo Mussolini or Hitler. But it goes much further than any other radical critic, or conservative critic, of Father Coughlin, by declaring that unless Father Coughlin is definitely and authoritatively disclaimed and repudiated by his superiors in the Church ("the Roman Catholic authorities could perhaps be prevailed upon to silence the man in some quiet, distant monastery," says Mr. Colony), why, then, Mr. Colony must "charge that the Roman Catholic Church, convinced of democratic failure, is deliberately and subtly building up in the United States a Fascist order in which Church and State are one, to the exclusion of other political and religious beliefs."

For, according to Mr. Colony, "some 270,000,000 Roman Catholics in the world are rapidly decreasing in numbers and influence." Where he got his figures as to the Catholic population of the world, only Mr. Colony could say—but apparently even the proofreaders on the *Forum* succumbed to the note of absolute authority, far more than papal, which this Philadelphia social worker employs. Anyhow, again to quote Mr. Colony, "even a very hasty survey of the religious situation in Mexico, Spain and Germany reveals how constantly papal authority is being challenged, on all sides. Even in Italy, where a theoretical harmony exists between Il Duce and the Vatican, it is a peace born not of religious necessity but of political opportunism."

But what happened to Mr. Colony's logic, even if his facts are straight, which of course they are not? The gist of his dire warning about the Church in the United States is that it is aiming to create a "Fascist order in which Church and State are one." Yet in the countries where Fascism has already arrived, Italy and Germany, the Church is "decreasing both in numbers and influence," and its members are "rapidly decreasing both in numbers and influence." Really, Mr. Colony, you can't have it both ways. If Fascism, where it already has gained power, at once proceeds to crush the Catholic Church, will you not explain how you think the Church can work the new miracle of uniting itself with Fascism in the United States, a predominantly non-Catholic country? And, while you are about it, please tell us if you have ever heard of the resurrection of Catholicism in Poland, and Ireland, and of its resurgent strength, both in numbers and decidedly in influence, in England, and Scotland, and Holland, and, of late, in Spain, and of its vast forward march in many mission countries?

A partial answer to the first of these questions is, however, to do him justice, supplied by Mr. Colony in the article under discussion. Since, according to him, Father Coughlin is the spearhead of American Fascism, "'when *the* [Mr. Colony's own italics] hour strikes, Americans will have been been skilfully prepared for the Fascist march on Washington. Men will repair to their churches to pray, earnestly and with deep sincerity, for God's blessing on Fascist arms. Coughlin will be the new Messiah, come to lead his people out of the depths. Once again we shall be a nation of intolerant religious and political Puritans. [Not Papists, apparently. Father Coughlin will have performed the miracle of converting his Catholic followers, as well as his Protestant and Jewish followers, into Puritans, but under the banner of the Pope!] . . . Once again the Spanish Inquisition will come to haunt the world . . . when a man lays down his life for Coughlin he will receive the blessing of the Church, and his soul will go winging straight to heaven."

Well, let us make our own stay with Mr. Colony's frenetic ideas as brief as possible. But we heartily recommend a perusal of the entire article in its weird, almost incredible, naive and unadulterated fantasy. We are concerned with it here only as at other times we have been concerned with similar travesties of reason, and perversion of facts, appearing in articles published by magazines purporting to appeal to intelligent readers. That is, we raise the question once more as to the motive animating such curious productions. Are their authors or their publishers deliberately striving to reach and stir up the deep deposits of ignorance, prejudice and bigotry concerning the Catholic Church which exist in the United States, and which on several occasions in past American history were stirred by demagogs and profiteers in bigotry? The editor of the *Forum* is a stalwart champion of Nordic culture, Nordic religion, Nordic political predominance. Is it he, rather than the rambling and almost incoherent Mr. Colony, who thinks the time has come to start a new movement among the masses, but led by certain shrewd leaders of the higher and more privileged classes against Catholicism and the Catholic Church?

This is a question more serious, and an issue more momentous, than the influence, or the bearing, whether for social good or social evil, of Father Coughlin. It is time that those who are using the opposition—shared by millions of Catholics—to Father Coughlin in order to create animosity against the Catholic Church should be made to bear the responsibility for such a demagogic danger to the common good.

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Week by Week

REEMERGENT public opinion was perhaps the chief item on the week's menu. The President's manifest desire to give Congress plenty of time (or rope, as some would have it) brought to the fore primarily a great deal of hesitancy about adopting a long-range relief program and a good measure of confidence in "putting money into circulation." The arguments which have impeded the progress of the work relief bill can by no means be attributed to divergent views on this or that aspect of the proposed legislation. They reflect profound, far-reaching opposition to the federal relief principle as such, and show that for many congressmen the point is whether the administration's theory of unemployment relief is worthy of support. The way in which the House rallied to the bonus is indication that the idea of spending cash freely has the enthusiastic allegiance of vast groups. We believe that this Congress is going to be devoted primarily to a discussion of the issue thus presented. Much the same conflict of views is behind current discussion of NRA. The notion of continued governmental regimentation is abhorrent to very many, who would frankly like to see nothing remain of the old codes set-up excepting what would virtually amount to a court for the settlement of major labor disputes. Trust-busting is doubtless also gaining in popularity. While all this is occurring, the President finds himself deprived of the services of that remarkable human antenna for the reception of popular moods—Mr. Louis Howe. Seldom has a personal loss been felt more keenly or justifiably. This administration has been far less one of political experiment—for experiment of some sort was utterly unavoidable—than of political skill. To this Mr. Howe has made no slight contribution.

The Trend of Events

IN EUROPE the issue can hardly be, we think, war in the immediate future. The odds are too greatly against an eruption on the part of Germany; and it does not seem likely that the former Allies will agree on invoking really effective League sanctions against Germany. Britain appears to feel that the existing continental situation does not justify too marked a military and social weakness in the heart of Europe. The issue is rather whether the countries east and south of Germany can resist the pressure exerted by a Berlin strong enough to take advantage of favorable opportunities. Can the Little Entente survive in its present form? How shall the independence of Austria be permanently guaranteed? These questions are so important that any change in the status of Germany must keep the other powers continuously alert; and the consequence can only be increased expenditures for armament, and with that growing devotion to nationalist sentiment. The quite fantastic circumstance that countries impoverished by war will have to drain their resources getting ready for another is ours to contemplate. One must not forget, however, that such expenditures are costly only in the long run, being paid for chiefly in terms of a lowered standard of living. The here-and-now result is to stimulate activity in certain industries, to create employment and to take a relative amount of pressure off the labor market. Europe may even look more prosperous for a time as a result of the momentous decisions now being taken. We Americans must above all not be fooled by such appearances, if they come, into a new lavish extension of credit. To give that would surely mean war and our own loss. The present objective must be not loss of concern with Europe, which shares with us the very marrow of civilization, but intelligent realism of attitude toward European problems.

Toward War?

DURING recent years the Reverend John Cavanaugh, C. S. C., whose death was announced from Notre Dame on March 22, lived in comparative retirement, harassed by increasing ill health. But in the first two decades of the century he was, perhaps, the best known of American Catholic priests and one of the most influential. It is commonly realized that he placed Notre Dame on the map, advertising what was then a small college so skilfully that the future dimensions of the institution were inevitable consequences. We have no desire to comment further on that success. What seems to call particularly for remembrance is Father Cavanaugh's ideal of the gentleman. No passages in the Gospels interested him more than those which describe Our Lord going about, supping even with Pharisees and occasionally well-nigh scandalizing weaker disciples by His urbanity and breadth. Was not this the image of what the college man might be—sound and other-worldly at heart, but abounding also in gentility? Father Cavanaugh delighted in nothing more than a Catholic scholar able to match wits and poise with the best of them. He was not interested in learning unhumanized—in the log without Mark Hopkins at one end of it. There was in all this not the slightest trace of snobbishness. He could exchange remarks with any man, lay brother or laborer, for hours on end. But he believed in scholar and professional man; he had courage enough to think that young Catholics could become scholars and professional men. It was not the specialist who would emerge, crude and one-

Father Cavanaugh

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sided though useful, from such tutoring as he had to offer. But no one ever went away from knowing him minus a little training in the decent employment of the personality. Some trace of antiquity may now characterize this vision. It was a mighty good one for all that.

THE PROBLEM of religion in fiction, or specifically of the religiously motivated novel, is an important one to the discussion of which many have contributed. Father Riggs believes that "Her Soul to Keep," by Ethel Cook Eliot, affords an interesting example of how the issue can be met by a practical novelist. Concerning the book, Father Riggs writes: "Like its predecessor, 'Green Doors,' 'Her Soul to Keep' has the supreme virtue of being asborbingly interesting. In style and construction, however, the later book is more expert than the earlier, while its Catholicism is far more explicit and hence more challenging. Mrs. Eliot will therefore be accused of writing propaganda by those who see red at the thought of Catholicism as a possible force in the lives of educated Americans, and for whom no portrayal of life can be artistic if religion, and above all this religion, is taken seriously in the life portrayed. To those not blindly prejudiced, however, the charge of didacticism will seem unfair. The book's Catholicism is of an esthetically legitimate sort, since it is skilfully shown as the mighty power it can be in the crises of several very human lives. 'Her Soul to Keep' ought to interest all who care for a novel that strikes below the surface, but on the grateful appreciation of Catholics Mrs. Eliot has a special claim, for she is contributing to the much preached and little practised cause of Catholic Action in a field where, in America, she is still almost alone." Whether one agrees with this judgment of Mrs. Eliot's novel or not, the issue raised is of genuine importance to readers, critics and, above all, novelists.

A Catholic Novel

A BEAUTIFUL legend of our national past deals with the Good Bartender. He knew which brews were good and which were raw or unseasoned, and told you. He knew when you had had enough, and was adamant in his refusal to sell you a drop more. If you were too young to be drinking, he sent you home with a fatherly pat on your shoulder. If you were too old, he might even send for your grown-up son to take you home. We have sometimes thought that this paragon was unconsciously created, or at least inordinately idealized, by the venerable citizens who were wont to describe him to us, during the dread interregnum of prohibition, as a symbol of a happy and vanished time. But it is clear that, whether or not the Good Bartender ever lived, he at least deserved to live. And now we learn—from the pleasantest news of the liquor situation that has appeared in months—that his general social function is being revived. It has been taken over by a new body calling itself the Retail Wine and Liquor Guild, which plans to educate the public in beverages and how to drink them, not only correctly but temperately. The motive of this campaign is avowedly enlightened self-interest. The Guild's president says in so many words: "We are thoroughly aware that to encourage drunkenness is to kill the goose that lays the golden eggs." But this motive is perfectly sound so far as it goes, and it should not operate the less efficiently for being stated so candidly and intelligently. If the Guild is really in earnest in its wish to ensure a good quality of drink and drinking manners, to wipe out the bootlegger and civilize the sot, it should receive support. Certainly it will receive close attention.

Heirs to the Good Bartender

OUR ELDERS and betters manage picturesquely to take their share of headlines and newspaper space. The most pleasant current newsreel, for instance, celebrates the meeting of a social club composed entirely of members who have been wed fifty years and upward: a happy sort of group for any community to own, and a particular pride and credit, surely, to our land, where not every wedding grows inevitably into a golden wedding. Again, there is Mr. Rockefeller, at ninety-five, handily winning a bout with the kind of chills and fever which regularly lay unseasoned juveniles low; and Mr. Mellon lending the full weight and wisdom of his venerable years to guarding the family resources against a rainy day. Looking southward, we see a doughty old lady in Alabama, who at the age of 103 still performs her household tasks with her wonted briskness and efficiency. She, it seems to us, has a distinct edge in the age controversy over the great Voliva, leader of the more northerly Zionists of Illinois—the earth-is-flat-like-a-plate people—who merely plans to live to 120 on his favorite diet of buttermilk and nuts. He is only sixty-five now—little better than his halfway mark—whereas Mrs. Spano, his Alabama adversary, has proved her contention that wine should be drunk instead of water, by thriving on it for thirty-eight years longer. Finally, in the bracket of comparative adolescence, but still worthy of remark, we come to the fifty-seven-year-old Brooklyn doctor, who though unarmed did battle with and routed two lusty young thugs, after they had individually and severally hit him on the head with a lead pipe. If our Youth Movement should fail, we apparently still have age to fall back on.

Of Gaffers and Gammers

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THE A. B. C. OF RELIEF

By A RELIEF ADMINISTRATOR

The author of the following paper, an experienced social worker now administering federal relief in an important district, was invited by THE COMMONWEAL *to state her views on this important subject. She reveals some of the difficulties which must be met and mastered in so far as that is humanly possible. Readers may compare the article by Mary S. McClure, in our issue of January 18, 1935, to which the present paper is in a measure a rejoinder. The subject will be discussed from still other viewpoints.—The Editors.*

THERE can be no question but that the cure for unemployment is employment. The cure for the relief system is the elimination of the need for it. Face these facts, however. Can industry again and at once absorb the unemployed? Unfortunately, no, at least not yet. Should the federal government become the employer of millions of men in federal projects, or in competitive production with private enterprise? Perhaps yes, or perhaps no. Your own answer will put you in an "ism" classification by the irate man on the street. Washington is not yet ready with its own answer. It is sounding out public opinion. In the meantime the federal government is in the business of administering relief through their control of local organizations, since the purse is filled largely by federal contribution.

Forget with me all of the letters in the alphabet that spell national experiments in dealing with the present crisis; for the moment, too, forget your anxiety about who is going to pay the bills for relief. Then, open your eyes and mind. Keep sentiment, yes, but push sentimentality out of the picture. There is no place for praise or blame for the man who has lost his grip on everything, for whom your heart aches; crowd out, too, your exasperation with your neighbor's grown son on relief who won't even get out of bed to look for a job.

This is what has come with depression. Depression that has come out of prosperity! Depression that has been universal! Why did it happen? How can its miseries be reduced to the minimum? How can we get ourselves out of its grasp? How can we keep from letting it get us again? These are the problems of depression that the finest minds of the world are trying to solve. These, too, are the same problems that every man on the street with or without a job is trying to solve. He, too, has an answer from his own experience.

Relief is only a very small part of the whole. It is not a solution to the problem. It is not expected to be. It is merely a means, for the moment, of reducing the suffering to the least possible minimum. It is important that we keep in mind that relief is not presented as a cure. It has but one function, to keep body and soul together and to keep unemployed men alive, with hope of the future in our present civilization. Relief is not meant to be an income in place of earned salary. It says and means "relief"—relief from suffering, aid supplied when all the resources of the family's own natural relationship have been exhausted.

When there was no Federal Relief and a man lost his means of supporting his family by illness or any other condition, his first resort for help, of course, was his relatives, his friends, his associates; he called on his own resources if they existed—his bank savings, his property or anything of value, his insurance if it represented savings beyond a protection for his family against his death. Failing in that, the charitable organizations took a hand. Where did they get the money? From those who still had income which they could afford to share. When, then, the individuals who provided support were outnumbered by those who required it we faced the fact that private purses were empty.

The states came into the picture. While their income through taxation allowed it, theirs was the basic support. Lo and behold, those purses were emptied! The federal government took unto itself the task of taking care of those suffering because of exhausted resources—while it continued to deal with the "whys" of unemployment. It has the "bottom dollar"; there is no purse beyond that. The purse strings are being controlled now through the Federal Relief Commission who control the local community's relief program. The same thing holds true now that did in the beginning: relief is to relieve suffering when resources have been exhausted. It is not a return for unemployment, even though the federal government is doing the job.

No one chooses to be on the receiving end. Up to this time the general feeling among people for the man on the receiving end of help was that he was inadequate. But now formerly self-maintaining heads of families find no reason in themselves for their predicament. They are helpless in the grip of unemployment. Their real resentment is with the depression, but the tangible thing that is criticized is relief and the relief worker. Public relief will never be popular, thank God, but people must be kept fed and sheltered no matter what happens.

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How can relief be administered wisely? There must be a measuring rod to determine when need requires federal help. There must be a second measuring rod: the standard of the relief to be given. These measuring rods must vary with each community, but there must be a standard set for the major portion of those to be served. The measuring rod for determining need includes a careful review of present resources, an understanding of the standard of living during employed periods, a knowledge of resources which existed before. Then, too, it is necessary to know how these resources have been used, to know further if there is anything left that might be converted into assets to help the family maintain its independence. Is there any potential in the family group that might be developed to prolong self-maintenance? This measuring rod is applied by the field worker, with I believe unmistakable and undeniable loyalty to the responsibilities which are entrusted to her. She is asking cooperation of the applicant, asking him to share facts with her so that she can present his need in factual information. Federal and state research workers expect to have this information available to show on what basis the need was determined as well as information to show how it had been provided for.

The federal government is constantly studying its own problem through research surveys from case records. They are not waiting for the autopsy to learn how the disease affected the patient; rather are they watching over the patient, constantly seeing the changing picture from day to day.

There must be confidence in the worker who has the responsibility of administering relief; there must be patriotism on the part of the client in need who should want to share honestly in solving the problem even though it at once and completely involves himself and his family. There is no room for idle curiosity on the part of the worker; there is no room for subterfuge and antagonism on the part of the client in need. Together something can be done to help the immediate situation and ultimately the whole.

In the same measure relief that is given, because it is being given on such a tremendous scale, cannot be adapted to each individual's standard of living. All that it can do is to keep people fed who cannot manage without it—provide shelter, fuel and clothing according to minimum standards.

The community's quarrel with relief continues: the members of the community who see only the giving call it waste; the client who receives is dissatisfied. His utter misery comes to him primarily because he is in the position of having to accept relief. The degree of irritation varies in different communities with different local political representatives who find that large sums of public moneys are being spent in which they and their party can have no influencing word. Sufferers among the unemployed have no party lives, and there can be no preferential consideration. Then, too, while the federal government's job is aiding those proven to be in need, adequate personnel is imperative. Can this community learn to accept the fact that spending money judiciously and accounting for it accurately requires expert personnel that must be paid a reasonable wage? Is it healthy to pauperize any individual, break down the initiative in whole communities by carrying families on relief when any other more healthy plan for their self-maintenance can be found? Only understanding investigation and cautious giving can cope with such a situation.

Efficient administration of relief requires a substantial expenditure. The federal and state governments cannot afford not to do an efficient administrative job if they are ever to build up independence in individuals again. This service must be paid for, though such payment makes a sore spot in the minds of those unthinking persons who are concerned more seriously with the accumulated expense of relief and relief-giving than with the miseries that have made relief necessary. However, the job is to be done now, and the job is in the lap of the field worker. She asks only for some intelligent understanding of her part in dealing with the depression. There is only relief on relief levels of controls, while there continues to be no answer for the unemployed in relation to private industry or in federal projects.

There are many advantages in work relief unquestionably. Every man prefers to work rather than to receive without a return from his own efforts. In work relief to some degree there is the feeling of usefulness and productiveness that his whole being begs for. What he receives is related not to the return for his labors but an allowance according to his minimum budget needs. Work relief is more expensive than direct relief. Time is absorbed that might be resulting in obtaining some odd jobs that would reduce the relief need of the family. Then, too, the purchasing power of the same amount of money in the open market buys less than buying in large quantities and guardedly as can be worked out in direct relief.

When the C. W. A., a psuedo-relief program, was set up quickly on a wage basis, the money allowed for the program was exhausted long before anticipated. Work relief in a direct relief program has been developed in local communities as far as federal and state moneys permitted.

"Here is the money," the federal government has said. "In so far as you can, arrange work relief projects, but the responsibility for feeding all those in need must be provided for from this

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same money." The local organizations divide the purse accordingly.

The field worker then takes her instruction from the federal government, from the state, from the county, from the local relief commission, from her service supervisor, and from her immediate supervisor. Social work training and experience gives to that person a sensitiveness about people, a faith in human nature, and an intelligent understanding of social forces and human relationship. With this equipment the field worker faces her task, giving relief according to the policies brought to her from those many sources governing relief policies.

The next step in relief, as with all the other efforts to eliminate and ultimately cure the ills of depression, is in the hands of the federal and state governments and in private industry. However, the responsibility in the last anlysis is with every man, woman and child of this generation, each of whom will have had a part in the depression.

THE GOSPEL OF THE ADVERTISER

By EDWARD PODOLSKY

MANY years ago Joseph Conrad wrote a story called "The Anarchist," in which he said a very significant and interesting thing. This applies with such startling force to present-day ideals in advertising that it is worth repeating:

> Being myself animated by feelings of affection toward my fellow men, I am saddened by the modern system of advertising. Whatever evidence it offers of enterprise, ingenuity, impudence and resource in certain individuals, it proves to my mind the wide prevalance of that form of mental degradation which is called gullibility.

Even the most violent critic of modern advertising ethics will admit that there has been a steady though rather slow improvement in the morals of advertisers, particularly among those who have the more expensive articles to offer. It is almost exclusively among the smaller and cheaper commodity manufacturers that one finds the greatest and most flagrant violations of common decency and truth in the printed statement. The number and variety of these small articles and the makers of them are so numerous, the competition among them so intense, that the sponsor of any new but similar product must find some novel peculiarity to exploit rather than any inherent qualities which his product may possess.

Among the many manufacturers of small articles the greatest violators of ethics in advertising are the makers of toothpastes, antiseptics, cigarettes and soaps. It is through their combined and enormous advertising campaigns that the average person has received the impression that most advertisements are untruthful.

Let us consider toothpastes as an example. It is generally agreed among dentists that there is but one function which any toothpaste can ever serve, and that is to clean teeth—merely and solely to clean teeth, and nothing else. These were the claims of the first makers of toothpastes, and for the honest toothpaste manufacturer this is still the only claim. But when, with the improvement of methods for manufacturing, numerous other toothpastes began to flood the market, in addition to those already on the drugstore shelves, some special value had to be found to sell each one, a new magical, even if non-existent, property had to be imparted. The ad-fiction-writers got busy, and wonderful qualities were attributed to the new toothpastes. Some contained emetin, hydrochloride and pepsin to digest the film from the teeth, others contained potent and marvellous antiseptics to suffocate pyorrhea germs, still others contained alkalis of different kinds to counteract mouth acidity (which is not an alarming condition). Then there were toothpastes with astringents bearing weird names to harden and toughen the gums which bled too easily. Some of these toothpastes were white, but many had new colors: some were yellow, some were green and others were a pale pink. They had all varieties of tastes and odors. The number and kinds of medicament incorporated in them was astonishing: iodine, milk of magnesia, fruit juices and all sorts of antiseptics.

Because of this mass of awful lies people began to believe that toothpastes could be made to work wonders in all sorts of mouth disorders, that they would prevent tooth decay, and that a clean tooth was a healthy tooth. Yet, in spite of what toothpaste makers will say to the contrary, dental authorities agree that a toothpaste, any toothpaste that was ever made and that anyone could ever hope to make, no matter who and where, can do but one thing, and that is merely to clean teeth. Moreover, there are in every household commonplace chemicals which will clean teeth just as efficiently as any toothpaste; these are ordinary table salt and bicarbonate of soda. It is true they are not quite as tasty as toothpaste, but they accomplish the purpose just as well. They clean teeth.

Conceded then that a toothpaste only cleans teeth, let us consider what a clean tooth really

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means. Does a clean tooth never decay, as one maker of toothbrushes claims? The cleanest tooth in the cleanest mouth will decay, and some of them with startling rapidity. Clean teeth do not always mean healthy teeth. It is something more than cleanliness which prevents dental caries. It is some inherent metabolism of the human body, the mobilization and utilization of certain elements, which give some people strong teeth and others teeth which decay easily. In mouths that have never known a toothbrush are some of the soundest teeth. Among certain races whose diet is rich in calcium, phosphorous and other essential elements dental caries is at a minimum or entirely absent. Some of the people of the highlands of Scotland have the soundest teeth in the world, due to a well-balanced diet; for they have few dentists and still fewer toothpastes. The skulls of prehistoric men bear mute but eloquent testimony to wonderfully preserved and powerful teeth, teeth strong enough to crunch through the stoutest bone. Yet in those far-off times there were no toothpastes, but men ate heartily and had good digestive action.

So in order to sell their wares the makers and sellers of modern toothpastes appeal to a gullible public by pretty, catchy phrases, flimsy mouthings of pseudo-science, rather than by telling the truth.

Next to the makers of toothpastes, the makers of antiseptics are the biggest liars. Of course everyone knows that germs are terrible little creatures which work harm and which must be destroyed at all costs. There are many different kinds of germs and in these days almost as many different kinds of germ killers. But the ideal antiseptic is not yet being made, in spite of what the advertisements may say. To physicians the ideal antiseptic is that which is capable of killing all germs without in the least harming the cells of the body. It is quite easy to concoct an antiseptic which will kill all germs, but the difficulty arises in the fact that the cells of the body will be killed at the same time. Carbolic acid is a wonderful germ killer, but if one attempts to use it to eliminate germs from the human body disastrous results are apt to follow.

More often it is ordinary common sense which helps greatly in preventing infection from germs rather than the use of fancy and high-priced antiseptics. In a series of experiments conducted by an eminent surgeon in New York, who has had considerable experience in the combating of infection, it was found that the best preliminary treatment for infected wounds was the mechanical cleansing with plain soap and water followed by the application of a reliable antiseptic. Strange as it may seem, the most potent antiseptic was found to be one with which the general public is not acquainted, but which is quite well known to physicians. It was Dichloramine-T, an antiseptic which proved its worth in the late war, and which apparently does not need heavy advertising to demonstrate its real worth. Another antiseptic and good germ-killer is the plain, ordinary tincture of iodine, which does not require high-pressure advertising to make it known. It is an ironic fact that all the antiseptics about which you and I are constantly reading in the advertisements are very far down in the list. They do not seem to be of very much value in controlling germ growth or killing germs, in spite of extensive advertising. I have often found that the really worth-while things in life do not need much shouting to bring out their virtues.

The tragedy in the whole business of antiseptics lies in the fact that people are led to believe they are buying immunity from germs by using a widely heralded antiseptic, and that a few meaningless rituals with this antiseptic will prevent serious disease. The truth is that killing germs in the mouth or in the nose or on the hands or in any other parts of the body which advertisers may recommend will not really help matters much. It is the body's defensive mechanism which has a great deal to do with how a certain germ will react in the body. Germs are nothing more than very little plants or animals which are constantly floating around in the air and which we will always have with us in spite of all the antiseptics there are. Once they gain a foothold an antiseptic cannot do very much. The outcome will depend on the white blood cells, the greatest germ killers there are. Upon their integrity depend life and happiness. A thorough understanding of their action is necessary to explain why some people die from a slight infection like a pinprick while others survive whose lungs are almost solid with germs and pus as the result of a pneumonic infection.

There is no doubt that you have read at one time or another that the human mouth is the filthiest part of the human body. It contains almost every germ that one can think of. A bite from a human being is just as fatal in many instances as a bite from a mad dog. Yet nothing startling seems to happen to the possessor of the germ-laden mouth. Antiseptics will temporarily inhibit the growth of these germs. The important factor, however, is the inherent ability of the human body to take care of these invaders. Antiseptics do not really affect most germs in any appreciable manner.

The advertisements of the cigarette makers are among the most amusing and certainly among the most deceiving. Yet the fact remains that one fifteen-cent pack of cigarettes is pretty much the same as another fifteen-cent pack of cigarettes, no matter who puts it out. Toasting, roasting, cooking and fancy cellophane wrappers do not

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impart magical qualities to fifteen-cent cigarette tobacco.

Medical authorities have devoted a great deal of study to smoking and what it does to the human body. Moderate smoking, no matter what tobacco is smoked, is a comparatively harmless procedure. Excessive smoking of any kind of tobacco will bring about disagreeable symptoms. It will always irritate the lining of the throat and cause coughing. As a matter of fact inhaling any kind of smoke will irritate and cause a person to cough. Tobacco smoke, in spite of the fact that it is inhaled voluntarily, is an irritant.

Makers of the fifteen-cent brands of cigarettes are violators, for the most part, of common decency in the manner of advertising their brands. It has occurred to me that a far more novel and worthy procedure would be for one of the manufacturers of the fifteen-cent packs of cigarettes to put out a thirty-cent pack of cigarettes to sell for half that price. To my way of thinking it would be more ethical to recall some of the enormous amounts of money expended in "bunk" advertisements and invest it in fostering a better brand for the price now asked for cheaper tobacco. Its superiority would be so evident that it would not require flagrant lies to bring it to the attention of the public. More effective than all the "bunk" in the world about coughs, future shadows and cellophane wrappers would be this simple statement backed up by the truth:

> A thirty-cent pack of cigarettes to sell for fifteen cents. We have eliminated much of the expense connected with heavy advertising and have invested it for your benefit in putting out a thirty-cent pack of cigarettes to sell for only fifteen cents.

The makers of soaps are also addicted to telling tall stories in their advertisements. Among them, as among the makers of toothpastes, pseudo-scientific advertising statements are rampant. Not a few of them are so obviously untrue and disgustingly ridiculous that advertising men with a conscience have asked for reform. One of these, Eugene Forker, general director of the International Magazine Company, has been quoted to state in part:

> Judging from some of the advertising copy from the toilet goods industry that I have seen in recent months I don't believe that the time is far off when they will cure cancer with face creams.

Printer's Ink in an editorial comment on the false claims which the toilet industry is so notoriously addicted to making in their ads says:

> Cancer can't be cured with face creams. Divorce evils can't be remedied with face powders. Passionate perfumes and wedded bliss aren't synonymous. Acrimonious advertising isn't the road to public belief. Pseudo-scientific claims make a weak foundation for a lasting business.

To discuss the false claims made in the public press about the great variety of toilet articles now offered to the public would require a volume of many pages. Soap which is the most popular toilet article will suffice as an illustration. In consideration of the widely proclaimed virtues of the various kinds of soaps one sees advertised, it is well to know what soap really does and was intended originally to do. Soap is intended solely for the purpose of mechanical cleansing and nothing else. Any soap which claims to do anything else is making a false claim.

As a physician I have received samples of almost every conceivable kind of soap that can be made in the world today. They were in all the colors of the rainbow and of every odor imaginable. There were green soaps, black soaps, pink soaps, purple soaps (all the colors which modern chemistry could squeeze from aniline dyes). There were soaps which had iodine in them, soaps which had carbolic acid, soaps with all the latest antiseptics. And they could do ever so many wonderfully new things.

First it should be stated that there is no soap which can kill germs. The soaps containing the strongest antiseptics are weak in their germ-destroying powers. In order to carry out a satisfactory disinfection of the hands an antiseptic in liquid form is necessary; soap will never do. The health of the skin depends upon the general health of the body and no soap made will create a desirable complexion if the body is in a poor state of health.

As for body odors it will take more than mere soap to correct them. It is first necessary to find out to what these odors are due (many diseases have odors of their own) and then remove these causes. There certainly is no one soap which has the specific property of destroying body odors.

This then seems to be the advertising plank of the manufacturer of small commodities. He is apparently engaged in a business in which the truth in print is sacrificed for more and better sales. How much longer he will be able to deceive the public remains to be seen. That that time is limited seems likely, for many people are becoming disgusted with the different hued lies that are so commonly used to sell cigarettes, toothpastes, antiseptics and soaps. It is time for the advertising profession to acquire a badly needed code of ethics.

Meditation in a Public Library

This, this is glory! This is fame:
To have, amid the great, one's book and name,
And one's best photograph in front-page place
With pencil-drawn mustaches on one's face.

JEAN MCLEAN.

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A FRONTIER OF THE FAITH

By MICHAEL WILLIAMS

NOT ALL the frontiers of the Faith are in the far places of the Asian mountains, or African forests, or Indian jungles, or the Alaskan tundras, or the remoter islands of the seven seas. For example, there is Asburyville, a college town in Pennsylvania. I do not give the real name, but it will serve; for the town itself is a reality, and its precise name is not the point about it which I found most interesting. But the place itself was interesting for many other reasons. Especially because I found there, and for a day watched at his work, a real pioneer of the Faith, doing what I can only call frontier service.

There are many other points of interest as well. First, it is a charming town, situated on and among wooded hills, with mountains not far away. Unspoiled by industrialism, with only a few small factories on its outskirts, its celebrated college—a small university, really—dominates the place. Begun seventy years ago as a Baptist seminary and school, it has grown to its present interdenominational character, with some nine hundred students, boys and girls, of whom some forty are Catholics. The town lies in a county that is proud of its almost complete "old-line" Americanism. It is almost completely a farming region. There are only three or four "foreign" families in the town; not many more in the whole county. And there is no Catholic church, or even a mission chapel. The chaplain attached to a federal penitentiary a few miles away from the town—who also is chaplain for an institution for subnormal girls—comes to the university on Sundays and holy days to offer Mass for the Catholic students, and the handful of local resident Catholics, and hear confessions, and to act as chaplain to the Catholic students, and teach the catechism to the children of the town, etc.

He is the pioneer of whom I wish to write. For him, this fortress of centuries-old native American Protestantism is the particular sector of the frontier of the Faith which is in his competent charge.

I had gone there to speak to a meeting of the Christian Fellowship of the students, which meets during its season of lectures in one or another of the several Protestant churches, with, of course, the knowledge and approval of the Ordinary of the Diocese, who said to the chaplain concerning this cooperation: "Why, yes, our boys and girls, taught by you, will know that in going to some church other than their own—for this special purpose—they are in no way intending to take part in a religious service, nor will they be doing so. It is a cultural cooperation which ought to be helpful in removing unnecessary barriers to companionship, and in advancing their own mental interests."

The university authorities were greatly pleased by the cooperative spirit of the Bishop. They voluntarily placed one of the halls of the university at the service of the chaplain for Mass, and catechism, and meetings. Nothing could have been more courteous and friendly, I am sure, than the way in which I was treated by those members of the faculty whom I met when I came amongst them as a Catholic, lecturing to their students of many forms of faith, on a subject containing not a little matter dealing with the Faith.

However, it is not so much my own experiences that I wish to speak about, save where they touch upon the work of this pioneer priest. But I must say something of one incident that concerned me personally, yet which also illustrated one aspect of the work of that solitary and most cheerful priest. He was my host at luncheon, and for a few hours of the afternoon, taking charge of me after Mass was over—and thus, no doubt, greatly relieving the efficient young woman chairman of the committee at whose door I had been dumped out of a taxicab at seven o'clock in the morning; for in order to reach this frontier of the Faith from New York in time for the evening lecture, I had been obliged to start at midnight the night before, and leave the train at a station five miles from the college town. She took me to what I supposed to be the Bishop's room, so grand was it, until I remembered that this was not a convent school. Then she rustled breakfast for me, and then when in dismay I discovered that, as usual, my bag-packing had been faulty, she borrowed a brush and comb from some girl neighbor down the corridor, enabling me to slick my hair properly before taking the inevitable campus walk of inspection, and going to Mass.

Then the priest took me to the cafeteria of the federal penitentiary of which he is the chaplain, for luncheon.

As we got out of the car at the gate he said: "I hope you don't mind being frisked, for all visitors must be searched before they are admitted. They might—in fact they sometimes do—try to smuggle in things, like dope, or booze, or files, or knives, or guns—"

"I'm carrying nothing but cigarettes, today, Father," I began.

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"Oh, that's all right—they are allowed to smoke," he assured me.

So, in the porch before the massive gate, severely eyed by federal officers who alarmingly appeared and disappeared, I was slapped and poked on and in most parts of my anatomy. At last I was admitted to a noble hall of this massive building—a psuedo-Gothic, I'd say at a venture—which, as the chaplain somewhat proudly told me, cost the United States government $4,000,000. (That is, fellow taxpayers all, it cost *us* $4,000,000.) I was questioned at a desk as to my name, occupation, purpose of my visit, etc.; and all this information was solemnly written down in a huge book.

There was a prisoner standing by—a "trusty"—acting, I suppose, as a messenger, or minor clerk. He stared at me. I did not dare look at him too closely. Being in a prison even as a visitor has a disturbing effect on my nerves. I keep thinking: "Suppose I do something or other, one of these days—!" Then the prisoner drew the chaplain aside. There was a whispered colloquy. The priest returned to me.

"Let's go to my office," he said.

As we moved out of earshot of the group at the desk, he smiled, saying: "That was funny!"

I looked my question.

"That guy—the prisoner, you know—he asked me, when he heard the guard use your name, if you were the man who edited THE COMMONWEAL, and wrote books about the Church. I said you were. He then informed me that yesterday he received a copy of your last book, 'The Catholic Church in Action,' and he'd be deeply obliged and gratified if you would autograph it before you go—"

"Good Lord!" I gasped. "Is he in for forgery?"

"Oh, no," replied the chaplain, "nothing so serious. He got mixed up in some sort of commercial deal which Uncle Sam considered to involve the using of the mails for fraudulent purposes—so here he is. He worried me, at first; but he's really not a bad fellow at all."

"How did he worry you, if I may ask, Father?"

"Well, he was transferred here from another federal prison, and was in the hospital for a time. He sent for me, and after a few preliminary remarks said he had a favor to ask: would I please recover his Breviary, which the prison authorities had confiscated? My heart sank," went on the chaplain, but smilingly. "We have, I regret to say, three or four Protestant ministers among our family, and one Rabbi, but, so far," here the chaplain hurriedly touched wood, "until now, there's been no Catholic priest. This place was only built a year or two ago, you know—"

"So! that man is a priest!" I exclaimed, with I know not what odd pain in my heart.

"Not at all," said the chaplain; "he is simply a highly educated and liturgically inclined convert who reads Latin and likes to follow the Breviary."

"And THE COMMONWEAL," I added. "Well, I hope that the latter had nothing to do with misadventure. But, tell me, Father, your—your, ahem, your little flock, in this place: is it numerous?"

"Not embarrassingly so, I assure you," said the chaplain. "Moreover, when I come to look into the family history and the personal antecedents of the great majority of the Catholics who are sent here, I invariably find that they are, or have been, Catholics in name only. They've never been properly instructed. Some return to a real practise of their Faith; others—well . . . but now let me show you our plant."

He did: till my legs, as well as my heart, ached not a little. What magnificence! With its cloisters, and vaulted halls, it was like some gargantuan monastery. There was a noble theatre—equipped for movies, too, of course—with seats for 1,200. The refectory was equally spacious, with its gallery for the jazz band. Really, I thought, if times get very bad, could one not pick out one of the less obnoxious offenses against the ubiquitous federal laws (say, making a little moonshine, for which several score Southern farmers were there incarcerated), and get sent to such a charming place for a year or two while the times mended themselves? When I saw the wonderful library, the thought grew strong.

"Notice that man, over there," whispered my guide. "That's So-and-so, of your city, formerly president of the So-and-so National Bank. He's our assistant librarian now."

"Have you many other bankers here?" I asked.

"Between sixty and seventy," he replied.

Oh, signs of our times, how odd some are!

Luncheon in the cafeteria where the guards and other officials dined interrupted the grand tour. A very good luncheon it was. I would have stopped the sight-seeing at that point; but have I not said that my priest was a pioneer? Nothing slacked his energy, and I had to see the hospital, and the social service department, and the cells for the "tough guys," and all the rest of it.

And at the end I gasped: "And does all this elaborate criminology—I suppose that's the correct word for it—do any good?"

"One of the biggest men in the prison service of the United States government asked me the same thing only the other day," answered the priest. "And I replied: yes, no doubt it is better, far better, than the old, haphazard, brutal treatment that used to prevail. But—but . . . well,

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very few are ever really reformed, once they have been poisoned by prison: which does something very evil to the soul. Only religion can supply an antidote, or effect a real cure. The government official agreed with me."

On that we started back to the chaplain's other job, at the college. And as we drove I learned about that which is the soul and center of his frontier work: the great task of collecting funds to build a Catholic church and rectory, near the college, in that 90-percent Protestant town, in which the Faith at last was being planted.

I saw the site. The plans are drawn. The Bishop has given his approval. An enthusiastic committee, drawn from the few Catholics of the place, are at work; soon the actual building will be started. I had thought, when I began this sketch of a pioneer priest at his job on a frontier of the Faith, to beg some reader to send me a check for him, or, rather, for his work. But no; he and his little flock will get all they need, through labor, and sacrifice, and prayer. Let the frontier post church in the heart of Pennsylvania be their own work, from beginning to end!

ON PLANNING A LIFE

By MAURICE S. SHEEHY

"THE DAY is gone when a fellow can plan his life intelligently," a rather cynical senior informed me last year, "and all this vocational advisement business is the 'bunk.' When you get out of college you take what you can get, and you're mighty glad to get anything."

"Well," I said, "a man's way of looking at his life's work is a lot more important than the choice itself. Now, suppose student advisers are able to persuade you to evaluate the motives for doing *any* work, don't you think this effort is worth while?"

"I suppose so," he said dubiously.

This is the unoptimistic attitude which the college senior of today is apt to take in contrast to his brother in earlier years who was willing to recognize opportunities more readily than obstacles. Nevertheless, the same depression that has narrowed the scope of opportunity has greatly enriched the student's vision of life, and the educator who can offer an intelligent program of vocational advice is surer than ever of an attentive and effective hearing. I am in a position to quote several of the student-prophets of this new vision, and I should like to outline a program such as, in my experience, is worthy of their idealism.

Students respond admirably to a certain test. This test is the same yesterday, today and tomorrow. During the twelve years that I have taught religion in Catholic colleges, there have been changes in emphasis and methods, but the fundamentals have not changed and this test has not changed. In fact, its very sameness is essential. As their final examination in religion, I submit to my classes a prevision of that final examination which Christ reserves for all of us and which remains static through the ages: "I was hungry! Have you given Me to eat? I was thirsty and a stranger! Did you give Me to drink? Did you take Me in? I was naked! Have you covered Me? Sick! Did you visit Me? In prison! Did you come to Me?"

It is fundamental that, in this tragic world of mercy without supernatural motivation, the graduate of a Catholic college should link his vocation to the final test of the Last Judgment and fit his life work into the Divine scheme of charity. Students should become increasingly aware that supernatural vision must dictate both the selection and the orientation of their vocation. Their papers indicate this possibility.

A pre-medic writes: "If the final examination we must all face has to do with the lesson conveyed in Christ's words . . . then it is up to us to see our life work as a twenty-four-hour-a-day work of mercy. For me, that is easy. I hope to study medicine, and as I see it, a doctor spends his life in visiting the sick."

A prospective lawyer, whose academic rating is above the average, scores the "go-getter" ideal of success: "I want work which I shall like and which will give me a comfortable living. The pay is secondary. . . . I do not intend to give all my time and energy to it, to make it my god. I want to take time for worship, for meditation, time for thinking within my heart on the essential values of life. . . . I have chosen the profession of law as most nearly fulfilling whatever vocation I have. . . . When people are in trouble or wish to avoid trouble they consult their lawyer. . . . The lawyer whose aim is to corrupt the law lowers the repute of his profession and brings on it the frown of society, but the lawyer who fearlessly and openly avows that he will purify the law builds up respect for the legal profession."

A candidate for the teaching rostrum says: "I have chosen teaching as a vocation, not merely because I like that kind of work, but because in our critical study of the life of Christ, this thought appealed to me—that He delegated many of His tasks to others, but He always insisted upon doing

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the work of instruction Himself. I think, therefore, that teaching has a unique place in the works of mercy."

A future journalist declares: "Just as character is life dominated by principles, so also may the nation be defined as lives dominated by the press. The power of the journalist who is loyal to his profession, astute, and faithful to his ideals, is inestimable. Endowed with Christ-like enthusiasm, the Catholic writer is impelled by a Divine principle that must give force and efficacy and supernatural value to life. And through this calling which I believe has come to me from Almighty God, it is my design to point toward that destiny—and, so fulfilling the purposes for which I have been created, to point toward eternal salvation."

Recent emphasis on social work has changed the course of life for a number of students, one of whom writes: "As old as charity is, social service is only in its infancy. . . . No longer is this a spare-time occupation for débutantes, but an immense job to be done well by men and women making it their life work. . . . Any work that brings one in contact with human beings in helpful relationship is stimulating."

A student preparing for "banking and the investment business" asserts: "Recent investigations have shown that the honest custodian of people's wealth is performing a rare work of mercy." Almost the same tone is used by a young man who has taken accounting as a life work in order to "preserve honesty in the business world." His novel development of the thesis, too long for insertion here, has made me a convert to his vision.

The day when keepers of hostelries were rewarded by grants of indulgences is recalled by the enthusiasm of a young man, soon to follow his father's footsteps in the hotel business: "For my part, I have chosen the hotel business. With the present economic system and conditions so unstable, the 'better' hotels are more than satisfied merely to stay open, for their only salvation is the progressiveness of other business enterprises. . . . From a religious point of view, the 'real' hotel man can be credited with 'harboring the harborless.'"

One student with prospects of being a contractor offers unwitting consolation to those candidates for high places whom economic pressure may perchance leave only the choice between begging and digging: "My father is a contractor and digs all the sewers for our community. . . . Inasmuch as there is a great improvement to the health in the community by this engineering feat, wouldn't digging sewers be classified as 'visiting the sick'?"

Typical of those who take a supernatural view of various lines of business is this student who evaluates the lumber industry: "The most redeeming feature of the job which I have selected for my life work is that it affords an honest way to earn a living wage, and may justly be classified under the works of mercy as 'harboring the harborless,' but of course there is occasion to apply other works of mercy daily."

One of my intimate friends, who has achieved distinction in the field of education, confessed recently that he went to college merely to become a big league baseball player. Something happened in his college days to reverse his scheme of values and give his life an entirely new direction. I can, however, quote a student who keeps and supernaturalizes the old scheme: "My ambition is simply to play baseball in the big leagues. . . . Perhaps some would not call playing baseball a life work. Incidentally, is it not a work of mercy to see that thousands of people each day get good, clean, wholesome entertainment?"

These excerpts make clear that students may be induced to accept the fundamental thesis of Catholic vocational guidance, but before proceeding to the rest of my program, I would like to distill from some of these papers a few of the factors which guide a choice of vocation in and out of college. One senior reveals that reading a novel completely changed his life plans. Another found the germ of a religious vocation in his experience as counselor for a boys' camp. A third wanted unlimited opportunities to study, and shunned the priesthood because he was "too ambitious intellectually," but, when I informed him of the encouragement given to young scholars by bishops and religious superiors, his decision was reversed. Some students select a vocation on impulse and later justify the choice in their own minds. Such was the case of the senior who writes: "My first ambition was born in me at the age of eight years, when a contractor supervising the construction of our garage entered into a conversation relative to what I should like to become. I blurted out, 'A lawyer,' and to this day I don't know what made me do it. However, I do know that since that day I have continued to foster the desire, and my work is carrying me toward that aim. . . ."

Rather frequently the student signalizes economic necessity as a determining factor: "A number of alarming facts have disclosed themselves to me since I started to study the problem of choosing a vocation. First and foremost is that we in this allegedly 'free' country are being forced to stay in the station in which we are born. A man who aspires to the higher professions must look well into the means at his disposal. He must be prepared to arrange for an outlay of at least $7,000 before he can seriously think of studying for a profession. Each year we find more and more stringent requirements, involving not only aptitudes, but money spent in preparation. The

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professional field is being narrowed to the classes."

Last of all, some seniors recognize the fact that it is the student's inalienable right—more than that, it is his need—to choose his own life work. Parents and professors give valuable, but not infallible guidance. So one man tells: "The process of selecting a life work for me has been somewhat painful. When, after high school, I was undecided about my life work, interested relatives insisted that I enter a school of engineering. I knew within a few weeks that I had made a mistake. I then began to survey more carefully the vocational field, and at last I decided to prepare for banking. This change of course involved a change of school."

In accord with these student viewpoints, I would suggest as of help to the college professor who does not pretend to be an expert, but is yet desirous of exercising some vocational guidance, the following program:

(1) Pay first attention to linking vocation to Christ's eternal scheme of values, regardless of choice of life work. Students readily accept this ideal, the supernatural vision of life.

(2) Make the student understand that every worth-while calling involves some hardship and sacrifice even during the ultra-pleasant days of college. When an unsuccessful college man becomes a professional success, you generally find that his professional school made him pay for time lost in college. It is said that a successful business man is one who does what he likes and gets paid for it. It is truer to say that he is the man who likes to do what he has learned to do well.

(3) Emphasize that perfection of oneself in and through his vocation is more important than the external *éclat* of the chosen profession. The man is more than the raiment. It is better to be a good shoemaker than a poor banker. It is better to be a happy laborer than an unhappy governor. It is better to be an honest clerk than a crooked lawyer. Development of oneself is sometimes best performed in the humbler callings, but high or low, the perfected man is greater than the "unsuccessful" man. There are luxuries that cannot be bought for money, and money itself can be too dearly paid for.

(4) Steer the student clear of the trial and error method of choice. He must be deliberate. How many devote less time and energy to the choice of a vocation than to the selection of a new suit of clothes? He must be prudent. How many hurl themselves into the first vocational aperture, only to emerge defeated and disheartened on finding the work alien to their interest and ability?

(5) Put the student in contact with literature which will familiarize him with the general outline of the vocational field. The "Guidance Leaflets," 5 to 25, published by the Department of the Interior, while not as complete as the publications of the American Council of Education or the Institute of Research, insure this knowledge.

(6) Recommend the student to expert counselors, but have him bear in mind the warning voiced by Professor John J. B. Morgan in his "Keeping a Sound Mind": "Beware of the person who tells you that he knows exactly what vocation you should follow! He is either a charlatan or a misguided enthusiast." The true expert will merely suggest a choice which he recognizes as in keeping with the student's scale of values.

(7) Since in the last analysis the student is thrown on his own choice, see that all preliminary steps are such as to correct his faults, broaden his view, and encourage him.

My view is that, though the senior of the depression era has lost some of the enthusiasm of youth, he is prepared for vocational guidance. Adversity has sobered him. More young men are thinking seriously of the compensations in life which can be enjoyed on meager income. Perhaps our colleges can best expedite this advance in human progress by reckoning as successful, not only those alumni who have won a great share of worldly goods, but also those who have learned to live most happily. In that process of happy living, the Christian vision which links the humblest task to the works of mercy is the real key to success.

American Portrait: 1877

I am Crazy Horse. Do not touch me!

All of lost America in his eyes, all the wild land in
his burning eyes, the deep forests and the windswept
plains,
All the remembering . . . buffalos thundering along
the prairies, antelope in the wooded hills, and the fair
earth flowering after rains
In April, here in his eyes all of lost, wild America taking
a last breath
But not afraid of passing. Back of his proud and fearless
eyes grief and the face of death.

(This is the way they went—one and one and one
By hundreds down the way of the setting sun;
After Narragansetts, Seminoles, Ojibwas, the Minne-
conjous, Arapahoes, Comanches, all the Sioux,
All the last of the Lakotas pushed down the night's
retreating blue,
Like purple clouds spreading fanwise from the afterglow
Into the darkening sky and lost.)

His the slow
Backward stepping, the unashamed defeat and the
heart's cone
Of bitterness, his the proud, fearless turning upon
the centuries, his the turning alone. . . .

I am Crazy Horse. Do not touch me!

AUGUST W. DERLETH.

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MYSELF AND MY NEIGHBOR[1]

By LEO R. WARD

LAST week we reread William James's words on how warm and precious to each one is "the contemplated me," and we read also, on a bulletin in Exeter Cathedral, these words: "Pause: to remember the Unseen, to worship God, to pray for others and for yourself." Here the self, near though it be, is named last. In the two great commandments, it is not named at all. At any rate, we always have these two, the claims of the self and the claims of the wider world on the self, sometimes working together, sometimes contending with one another. In a sense, the self can never be escaped, and yet that elemental law, charity begins at home, finds its complement only in the law that charity never amounts to much so long as it stays at home.

Saint Thomas puts it down in strongest terms that the self is always sought. This circumstance, he thinks, results from an inner, necessary working. In each thing is "a principle by which it tends to good, as seeking its own good." For this famous author, the law of self-seeking, though twice at least backed by scattered bits of inductive evidence, is axiomatic. To be, whatever else it include, is to act, and to act, whatever else it include, is to act for self. The law of self-seeking is not only for man and animal and plant, but for God and for all being. "The ultimate end of any agent, so far as it is an agent, is the agent itself."

To most of us this law seems everywhere almost too evident. We do not know what a world would be like that would work mainly on altruistic principle, for we have seen no such world. All the same, the other side must be stated very strongly, if for no other reason than that it is not always and of its nature heard. Rudolph Allers, Viennese physician and psychiatrist, appears not to overstate it when he says that the most important discovery ever made by man is that man can develop himself only on condition that he give himself to something more than himself. A law of our being is that we must seek ourselves, and a law of our growing is that we can find our whole selves only indirectly or by way of our neighbors. One is an absolute law of our being, the other is an absolute law of our growth. And surely a primal law of our being is that we should grow, that we are to grow; and surely that is also what everyone wishes to do.

We are not certain that the measure of our growth is the measure of our giving to others, but it is very certain that we cannot grow unless we give to others. Take concrete instances. I lately saw a girl unselfishly caring for her blind father, while others of her age wondered how they looked as they took their pleasure in dancing by. It would be hard to suppose that, on just this count, she would not be more sure of rich human growth. Think also of the lone man, unmarried, unattached, undevoted to anyone but himself. He has money and freedom, he has his way; but it is doubtful whether he makes the most of his human self. The man and woman who think only of their own home and work and pleasure and rest, without regard to family or neighbors, are little better. So too the gifted individual who will not, in one way or another, give of himself to society is self-defeating.

Plato and Socrates in a kind of double-negative way illustrate the present law by many times repeating a famous principle. The principle is this: It is better to suffer injustice, bad as that is, than ever to do injustice. Socrates abided by this principle, so easy to accept in word, under the most trying circumstances, and perhaps it was by character and not by argument that he ever convinced the hard-headed of its truth. And the principle is true, since if you do any known evil to anyone you certainly do evil to yourself and if you do good to anyone you do good to yourself, whereas if another do physical injustice to you it is not clear and necessary that you thereby suffer the most human loss, but he does and must. In the interests then of your own self it is better to suffer than to do injury.

What we have said of the individual holds in its way of the group. The old armed feud is rare now, but everywhere family does itself no good by pitting itself, in a dozen little, evil-spirited ways against family. So of class at the throat of class. Growth requires giving. Creeds, races, nations, have a hard time to see this as law and as applicable to them one by one. Hence we have religious wars, and race riots, and nationalism. This last gets itself expressed in every kind of dangerous rivalry; in matters of arms, and trade, and big ships. It is blatant in the words, "Our country, right or wrong." A man who has looked pretty widely on the human scene says that, by and large, this gang or clique or clan spirit is the worst thing in the world. Nations are at times caught by it and go beyond a sane and proper patriotism to an explosive nationalism.

And even when they do not go half so far, nations can narrow themselves unduly and become incapable of so much as seeing good in others. The French are likely to think that the loyalties, so perfected in themselves, to country and cookery and courtesy, are the supreme loyalties and the only ones fit for man. The American is likely to forget that our way just happened; i.e., that it merely happened and that it lately happened, if indeed it has as yet at all happened, and he wants all peoples to be of the same momentum as ourselves. The Englishman is tempted to forget that the English people also merely happened, though of course they happened a good while ago, and to feel that no people ought ever to happen differently.

There is no need to say with Pascal that the self, having to make itself the center of things, is unqualifiedly a living lie, or categorically to ask with Kant that the self use others always as ends and never as means. The self does have to seek itself, and to seek only itself as the ultimate end, but for the best and proper finding of itself it must proceed by way of the sought good of others: the good of the many being, in Saint Thomas's words, a nobler thing (*divinius*) than the good of any one.

[1] *The substance of this article is from a chapter of the author's book, "Values and Reality," published by Sheed and Ward.*

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Seven Days' Survey

The Church.—The combined Sistine and Lateran choirs at Rome will give on April 2 a concert that will be heard over the Columbia Broadcasting network at 3 p. m., Eastern Standard Time. The recent program of liturgical music with hymns in Japanese and in English from the Dairen Radio Station is said to be the first Catholic broadcast in Manchuria. The station is arranging for a longer program at Easter. * * * The Holy Father has appointed Monsignor Arthur Hinsley, Canon of the Patriarchal Basilica of St. Peter at Rome, to succeed the late Cardinal Bourne as Archbishop of Westminster. * * * In reply to statements in the *Daily Chronicle* of Augusta, the Catholic Layman's Association of Georgia drew up an indictment of st rilization in which they quoted authorities from Johns Hopkins, McGill, Columbia, the College of the City of New York and the British Central Association for Mental Welfare. * * * Government statistics show that 4,285,388 of Canada's 10,376,786 inhabitants are Catholics. * * * Fifteen Catholic colleges, three non-Catholic colleges, two Research Institutes and the Science Service were represented at the first meeting of the New York Chapter of the Catholic Round Table of Science at Fordham University, March 23. * * * According to *World Jewry,* "The Catholic idea has nothing in common with religious intolerance. Austria supplies clear proof of this. Where else but in Austria is there such scrupulous care to observe the natural right that the freedom of conscience of others must be respected?" * * * The Christian Young Workers of Belgium have erected a new headquarters in Brussels which will be blessed on Easter Sunday. The new building, which is situated in the heart of the city, contains 250 rooms, a dining room for 600, 7 meeting rooms, a large chapel, a library, 3 recreation rooms, 40 offices, a print shop and a bookbinders' shop. The workers publish 22 periodicals with a circulation expected to reach 7,000,000. They also have a savings bank, security service, and health, nursing and recreation projects.

The Nation.—The President departed for his spring fishing trip on Mr. Vincent Astor's yacht off the palm-rimmed Florida coast. His trusted secretary, Mr. Louis McHenry Howe, who has been critically ill with pleurisy, was said by attending physicians to be out of immediate danger. The President, however, was prepared to rush back to Washington at a moment's notice in case of a relapse in the condition of his aide and friend. * * * Harry L. Hopkins, Federal Relief Administrator, accompanied the President, who apparently planned to combine some business with a little recreation, necessary if he is to preserve his own health and faculties for his "point-of-strain" job. * * * Three developments in the history of the NRA took place: first, the President's announcement that the administration would stand by the measure and expected Congress to extend the life of NRA for another two years; second, the appointment of Donald R. Richberg as acting chairman of the National Industrial Recovery Board; and third, the appointment of two new members to the board, giving labor what it has long fought for, equal membership numerically on the NRA governing board. * * * The N.I.R.B. authorized reduction from a forty-hour to a thirty-hour work week for employees, and from a two-shift eighty-hour week for machinery to a sixty-hour week, in the cotton textile industry, because of a crisis in the absorption of production. * * * Inspired reports from Washington, evidently what are called trial balloons, indicated that Under-Secretary of Agriculture Rexford Guy Tugwell will be the administrative head of the most important administrative position in the new work relief organization—controller of the whole land-use program. This includes rural rehabilitation, soil erosion work, sub-marginal land retirement and possibly the Mississippi Valley development recommended by the President's committee studying the conservation of national resources. * * * A bill for paying the soldiers' bonus by greenback inflation passed the House by a vote of 318-90. * * * Dust storms continued to cause loss of life and property in the West. The A.A.A., because of the curtailment of production, removed all restrictions on the planting of spring wheat.

The Wide World.—Europe in a serious political crisis waited while Sir John Simon and Captain Anthony Eden, carrying the hopes of their countrymen that some balm could be applied to many wounds, traveled to Berlin and talked with Chancellor Hitler. There a crowd was ordered out to cheer His Majesty's representatives; and almost simultaneously the American public was assured by Dr. Hanfstaengl via radio that Germany wanted an army in order to assure the peace. Dispatches indicated that Hitler has served his guests large portions of the Nazi-Reichswehr thesis—i. e., that a German army was an absolute necessity if the encroachments of Russia were to be warded off. The Dictator asserted that Germany would pledge itself to make no attack on Russia, regardless of what is being said in many quarters about designs on the Ukraine. He further agreed—and this was probably the most important result of the first day's conversations—to sign a treaty with Lithuania exacting of that country only the proper regard for the rights of German minorities. These minorities were, as a matter of fact, seriously involved in trials following an alleged Nazi putsch, when sentences of death or life imprisonment were imposed upon many German Memelites. The net results of the Simon-Hitler conversations were vague and disappointing. * * * Mussolini ordered what was to all intents and purposes mobilization to war-time strength. Chancellor Schuschnigg of Austria declared that his country must have a force of 100,000 men if attempts to promote *Anschluss* were to be staved off. * * * Anti-Catholic

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measures taken by the Nazis seemed to point toward concerted action against all organizations. The Akademikerverband, the leading association of Catholic scholars and professional men, was forbidden to invite the public to lectures held under its auspices in Düsseldorf and Munich. Pressure continued against the Catholic youth groups, the organ of which—*Der junge Front*—was again suspended for an indefinite period. The Bishop of Danzig delivered a forceful address opposing German neo-paganism in all its manifestations.

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New York Relief.—On March 22, the works division of the New York Emergency Relief Bureau announced 859 pay increases for executives which were to cost $17,000 a month. The works division employs 120,000 persons, spends $10,000,000 a month, and the increase was to amount to one-fifth of one percent of expenses. Politicians attacked these pay rises but Welfare Commissioner Hodson and Colonel Wilgus, head of the works division, refused to be ashamed of them, claiming them absolutely necessary to keep their good men (50 had left for much better pay) and to bring their salaries into proper relation with those in other branches of the city service, and to preserve morale. Mayor La Guardia wrote a letter rescinding pay rises for those getting more than $45 a week. He arranged for a new classification to be made by Comptroller Taylor (Tammany), the Director of the Budget, and the chairman of the Municipal Civil Service Commission (who is a campaigner for the Fusion group). The man with direct responsibility for the works division is Colonel William J. Wilgus, as famous an operating and construction engineer as there is in the country, drafted to organize efficiently the work relief. Half of the $120,000,000 he has spent came from the federal government, one quarter from the state, and one quarter from the city. His administration was therefore checked by the F.E.R.A., the state T.E.R.A., the city E.R.B., the city comptroller, and aldermanic and other investigators. Investigators for the aldermen especially aroused the ire of the work relief executives. Colonel Wilgus will resign when the investigation is over, being tired of "sniping." On March 25, the Mayor's Committee on Unemployment Relief began publication of its report. It showed that on March 1, 341,451 families and single persons were on relief in New York and another 325,000 families had unemployed supporters but were not yet on relief. The average money to families in 1932 was $51.36 and in 1935 $42.15 monthly. The latter is 40 percent too low according to private welfare standards. The committee advocated increasing the annual relief costs by $62,996,705. Food budgets should be upped 11 percent; 18.1 percent of 272,897 children examined were suffering from malnutrition. The extent of chiseling was said to be much lower than the 15 percent claimed by aldermen. Concealing inadequate incomes which supplement inadequate relief is not pure chiseling, according to the committee. Also the committee points out that "the failure to appropriate necessary funds for administrative costs has led to false economy, inefficiency and financial losses."

The Mexican Scene.—President Cardenas replied to university criticism of the Mexican government's education program with a decree stipulating that no institution shall impart "secondary education" (which term means any education additional to that acquired in the common schools) without the "express authorization" of the State. Still more drastically, the decree forbids the universities to admit students who have not attended "official schools." The Council of the National Autonomous University protested strongly against these measures. During the past week newspapers affiliated with the North American Newspaper Alliance have featured articles on the Mexican situation by Mr. S. L. A. Marshall, a writer who has spent a great deal of time south of the Rio Grande and who has recently completed a six weeks' tour of Mexico in order to study the religious question. The principal contention advanced by Mr. Marshall is that the Cardenas group has lost ground in Mexico, primarily by reason of its stand on the Catholic Church question. "More menacing than the national state of mind which preceded the 1929 truce engineered by Ambassador Morrow, this fierce antagonism to the new government is rooted in religious feeling, and indirectly in the belief of neutral elements that the historical justification of the state's position is no longer supportable," he writes. Recently the government made renewed efforts to regulate trading in metals, the high prices currently paid for silver by the United States government having led to speculative unsettlement. The silver purchases have, however, been greatly to the advantage of Mexico. Speaking in Washington, Archbishop Michael T. Curley, of Baltimore, charged President Roosevelt personally with responsibility for having blocked passage of the Borah Resolution.

Relief and the Family.—Director Harry L. Hopkins, of the Federal Emergency Relief Administration, categorically denied that his organization had compiled statistics indicating that the birth-rate among families on relief was "alarmingly high" or that workers had been counseled to recommend family limitation as a remedy. He likewise stated that figures of this kind did not exist. Data purporting to come from Washington had previously been referred to in Associated Press dispatches, and on the strength of them Mrs. Margaret Sanger launched a new tirade against opposition to pending birth-control bills. Mounting evidence seemed to indicate, however, that individual welfare workers had advised not only family limitation but sterilization as well. Dispatches from California were particularly significant. * * * On March 28, the Catholic Conference on Family Life met at Hartford, Connecticut, where it was addressed by Bishop Maurice Francis McAuliffe and others. Particularly significant was the paper outlining the "Maternity Guild" idea, read by the Reverend Joseph Schagemann, C. SS. R., of Lima, Ohio. He advocated "the creation of a fund through the contributions of several classes of members in a parish or local organization, so that with the cooperation of the members of the nursing and medical professions and of hospital administrators, married women

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of the moderate-income and the poorer classes may be enabled to claim maternity care on the basis of regularly paid dues without further expense." The conference likewise considered social, moral and economic aspects of the modern home.

Taxation without Return.—Late in February, the Davis bill was introduced to the Ohio State Senate providing $3,000,000 for free tuitions at elementary and high schools, and $2,000,000 for tuitions in colleges, in cases where the institutions are not now receiving state support. Before the Ohio Senate Finance Committee numerous hearings are still being held, and in them it has been pointed out that Ohio parents of parochial school children pay $7,000,000 in extraordinary taxes for the specific purpose of keeping up the public schools their children do not attend. Proponents of the bill prove that if the parochial schools went, the annual added cost to the state would be $7,225,000 (not counting new buildings) more than the $2,975,000 now asked. Opponents are mostly Protestant ministers and educators who express the fear that the separation of Church and State is endangered. The Catholic constitutional argument goes back to the Northwest Ordinance of 1787 which called for education, including religious education, and provided a source of funds. There were no public schools in the state until after 1825; prior to that, funds were distributed without distinction to private, including religious, institutions. Until 1847, this disbursal without distinction continued. While supporters of autonomous education have been making particular efforts in Ohio, the National Senate on March 22 earmarked part of the huge relief fund for the support of exclusively public education, over the opposition of Catholic and states' rights Senators who saw the threat of unwise central domination, or unfair distribution of tax money, or both.

More Better Movies.—In his annual report as president of the Motion Picture Producers and Distributors, Will H. Hays praised the industry for the way it had met the demands of the claim film advocates. He advised them not to rest on their laurels but rather to anticipate the wishes of the public and to endeavor to raise the public taste. "The screen must feature the inspirational, dramatic and character-building efforts which make for ever-higher forms of entertainment. Possibly the most heartening signs of present motion-picture progress is the evidence of positive, not simply negative, policy." At a Motion Picture Club luncheon, March 26, William A. Brady, dean of active American stage producers, complimented Hollywood on its intelligence. He told the audience of 250 motion picture executives, "I have never seen such completeness, such perfection of technique, such knowledge of literature and drama." Reverend Edward S. Schwegler, diocesan director of the Legion of Decency of Buffalo, recently reported that as a result of Buffalo Catholics' support Bing Crosby was excused by his studio from appearing in a picture of which he did not approve, and the picture itself was completely revised as a result. Among the literary works soon to be brought to the screen are: "Hamlet," "A Midsummer Night's Dream," Dante's "Inferno," "Vanity Fair," "Les Misérables," "The Three Musketeers," "The Wizard of Oz," "Dog of Flanders," "20,000 Leagues under the Sea," "Anna Karenina," "Ivanhoe," "The Tale of Two Cities," "Mutiny on the Bounty" and "The Forty Days of Musa Dagh."

Socialists Disunited.—The opposition of the New York State and City Executive Committees of the Socialist party to the National Executive Committee and official platform of the party has reached the extent of open defiance. The New York group is considered the "old guard" and right opposition. The newspaper, the *New Leader*, which they control through Editor Oneal, and the party machinery in the state, have been used for attacks on the personnel of the N.E.C., on the Young People's Socialist League, and on the platform the party adopted last year. That Detroit platform definitely advocates mass resistance against war threats, and equivocally, according to the New Yorkers, proletarian insurrection and class dictatorship. The N.E.C., meeting in Buffalo, ordered the State Committee to show cause why its character should not be revoked and ordered it to support the national platform. The latter refused to do anything. The National Committee, carefully steering clear of Left alliances that might keep away the Right faction, on March 24 sent them nine demands they must meet within six weeks or else be outlawed. The N.E.C. went so far as to resolve that "advocacy of armed insurrection" is "incompatible with membership in the party," but the Right wing still finds basic differences. Louis Waldman, New York old guard, said the state group "is opposed to permitting party members, single or in groups, to advocate a program of armed insurrection which would tend to promote Fascism in the United States and would mean the destruction of the Socialist party, to say nothing of the organized labor movement." They want "peaceful, orderly and democratic means." They do not want "Communist colonization" within the party.

Politics beneath Contempt?—Speaking over a nation-wide hookup under the auspices of the National Advisory Council on Radio in Education, President Harold W. Dodds of Princeton castigated the easy assumption that the politician is only "the scapegoat on whose head we can heap our civic sins." He pointed out that the "system" is now in process of revision according to principles far different from those which underlay the old demand for initiative and referendum. The Nebraska single chamber legislature, and the legislative councils instituted by Kansas, Wisconsin and Michigan, represent efforts to make law-making more intelligent and responsive to existing demands. Pointing to the fact that political party government is being hampered by "the growing power of minority pressure groups whose weapon is intimidation divorced from responsibility," President Dodds declared: "I am far from preaching blind allegiance to political parties or advocating a return to the emotional party loyalties of an earlier age. Moreover, I have great

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respect for the independent voter whose support must be earned at each election. But I have little use for the critical individual who from superior heights of self-esteem spurns work as a party member. For the average man or woman the point at which to begin to purify politics is within the party. Otherwise he or she must remain a bystander at the great game. . . . If stability and order are to mark our economic and social development, if our legislatures are to be responsive and responsible—a vote in the primary is of greater importance than a vote on election day."

A Distinguished Visitor.—The Reverend William Schmidt, S. V. D., a renowned authority on ethnology, anthropology, comparative religion and linguistics, was expected to reach our shores on the S. S. Bremen, March 29. Father Schmidt has recently completed a two-week lecture tour of the universities of Sweden and Denmark and is on his way to the Far East. During his stay of several weeks in the United States he will make his headquarters at the mother house of the Society of the Divine Word at Techny, Illinois. He is expected to deliver a number of lectures at certain American institutions of learning. Dr. Schmidt is a member of the Royal Anthropological Institute of Great Britain and Ireland, and the Akademie der Wissenschaften of Vienna. He has been a professor at the University of Vienna and the Holy Father appointed him director of the Lateran Mission Museum in Rome. In 1899, Father Schmidt began to publish the results of his linguistic researches, and the Paris Academy of Sciences awarded him the Volney Prize for his discovery, in 1906, that an essential unity existed between the so-called Austrisch group of languages. In 1919, he received the prize for a second time for the first comprehensive published survey and exposition of the different languages spoken by the natives of Australia. In the field of modern comparative religion Father Schmidt's "The Origin of the Idea of God" is universally acknowledged. *Anthropos,* the distinguished international review of ethnology and linguistics, which he founded in 1906, has brought to light a number of important contributions on the lives of primitive peoples. Catholic missionaries all over the world have been organized to supply a wealth of first-hand information about the natives. *Anthropos* accepts articles in Latin, English, French, German, Italian, Spanish, Polish and Dutch.

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The Need for Charity.—A sobering note is struck by Miss Mary L. Gibbons, director of the division of families of Catholic Charities in the New York Archdiocese, in her annual report. She observes that there is less justification for optimism as to revival through increases of normal employment than there was last year. "Today our hopes are placed on the proposed federal program of social security," she says; but warns, "If the vast governmental plans, programs and projects could be perfected in every detail, they could not meet all needs. Unemployment insurance will benefit only those already employed. Work projects are a boon only to the employable. Old-age pensions will not provide for the prematurely or the economically aged. Because of the eligibility requirements, not all the young children of widows or deserted wives can be maintained in their own homes by funds granted by the Board of Child Welfare . . . both public and private agencies must furnish relief and service for the large numbers whose needs can only be met on an individual basis." She reported an increase of 60 percent over 1933 in the number of requests to the division of families to have children placed in institutions or boarding homes, and that 85 percent of these requests came from families that had never before had to apply to any social agency for assistance. Family solidarity was threatened, she said, and "misunderstandings caused by prolonged worry and overwrought nerves have brought about a considerable increase in marital discord. It has been noted that this is most frequent among the younger couples who have never had sufficient economic security to aid them in making normal marital adjustments." The report asserts that even with some improvement in business conditions last year, large numbers of families exhausted their own resources and were forced to apply for relief. In December, 1934, the largest number of families were receiving relief since 1931.

The Harlem Outburst.—The report of the competent mixed commission appointed by Mayor La Guardia to investigate the immediate and the underlying causes of the Harlem race riot of March 19 is keenly awaited. Three Negroes and one white man have died as a result of the fracas in which the rumor that a young Negro had been beaten for stealing a ten-cent knife led a crowd of 3,000 to engaged 500 armed police in frenzied battle and break 200 shop-front plate-glass windows. In the meantime the New York daily press has been making inquiries of its own in the city of 300,000 Negroes. One of the first things to strike observers is the overcrowded living conditions in the district. This congestion is caused by restrictions against Negro tenants elsewhere and the abnormally high rents which force "bunching up," or the crowding of several families into a one-family flat. As a result the tuberculosis rate in Harlem is five times the normal rate for New York City. Juvenile delinquency is four times the normal rate. Since the depression there is no longer the demand for strong cheap labor, which shortly after the war sent free trains into Alabama, Georgia and the Carolinas to induce the Negro to come North. Because of racial discrimination, even in Harlem stores, the proportion of unemployed is considerably higher there than elsewhere. In fact, "Last hired and first fired," is said to be the byword among the Negroes on their fruitless rounds of the employment agencies. Hunger, gambling and vice have added to the tension back of the recent flare-up which was fanned by Communist agitators into a sizable riot lasting for several hours. According to James M. Hubert, executive secretary of the group which handles much of the social service work among the Harlem Negroes, "There is one great social need in our city—and in all the great cities of our country—and that is to become conscious of the Negro."

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The Play

By GRENVILLE VERNON

Black Pit

THOUGH "Black Pit" is not perhaps a play of the quality of "Stevedore" or "The Sailors of Cattaro," it is none the less a work of more than usual interest, and in its production the Theatre Union again proves itself an organization to be reckoned with. Whatever the Theatre Union produces it produces well, and it does not hesitate to employ bourgeois actors to portray proletarian rôles if proletarian actors haven't the proper training or innate talent. And this, though it may not be Communism, is good art.

Albert Maltz's play of the coal mines, while far from a masterpiece, has vitality both of character and incident, and, up to the last scene when the author in the person of Tony Lakavich gets on a metaphorical soap-box and delivers an oration à la Union Square, it is exceedingly effective theatre. It is a pity that in this last scene the propagandist in Mr. Maltz should have gotten the better of the artist, but this is apparently to be expected from most proletarian writers. The author of "The Sailors of Cattaro" is an honorable exception, and that play was far more effective, even as propaganda, for allowing the other side to have its say. Suggestion and irony cut more sharply than rhetoric, which latter indeed is a bludgeon rather than a knife. And bludgeons are rarely weapons of conversion.

The story of "Black Pit" is simple enough. Joe Kovarsky, a Pennsylvania coal miner, after serving a term in prison for attempting to dynamite a mine, returns to his wife and friends. He is blacklisted as an agitator and is unable to get any work until he agrees to become a stool pigeon. The mine superintendent forces him to reveal the identity of the radical organizer and when this is discovered Joe is cast out by his fellow workers.

This is a plot which has been used in numberless plays, and if the characters had been less lifelike, or the actors, direction and staging less effective, there would be little to say for "Black Pit." But Mr. Maltz has a flair for depicting the Slavic mine worker and the more brutal type of native mine superintendent. Irving Gordon has proved a master in the handling of his crowds, the settings of Tom Adrian Cracraft are remarkably telling, and the actors are one and all admirably selected. In proletarian plays there is of course little need for subtlety or distinction of acting; we are given life in the raw. What is needed is force, vitality, pathos and animal feeling, and these Mr. Maltz, Mr. Gordon and the actors and actresses give us in superlative degree. This is not the highest type of art, some might say it is not art at all, but probably the Theatre Union cares little for art for its own sake, just as it apparently is blind to the fact that virtue may not always lie entirely with the proletariat. Your radical dearly loves a villain, and this villain is capital and the tools of capital.

If we go to "Black Pit" expecting fairness or balance or thoughtful judgment we will be grievously disappointed, just as those of us who still believe that good taste has a place in art will be revolted by some of the language and sentiments; but we certainly will pay tribute to the superb performance of Clyde Franklin as Prescott, the mine superintendent, to the vivid characterization by Martin Wolfson as the crippled Tony, to the pathos of Millicent Green's Iola, and the virility of Alan Baxter in the part of Joe Kovarsky. Mr. Franklin's work in particular, in a part which the average actor would be content to paint with broad simple strokes, is masterly because of its variety of expressive detail. Mr. Franklin's is one of the finest performances of the year. (At the Civic Repertory Theatre.)

The First Legion

IT IS indeed good news to hear that "The First Legion," after an utterly inexplicable neglect on the part of the New York dramatic critics, is doing splendid business on the road, and that Philadelphia, Boston and Chicago audiences have responded so enthusiastically that the play is now making a handsome profit for its sponsors. Emmet Lavery's drama is one of the finest things which have come from the pen of an American. It is subtly conceived and written with imagination and a fine literary sense. Though all but two of the characters are priests, and though there is not a woman in the play, the action is tense and poignant. Moreover it is that rare thing—a truly spiritual play.

Yet this play received practically no support from the New York daily press. One of the ablest of these critics, a critic who apparently failed even to see "The First Legion," in a recent article declared that the only vital playwriting today comes from the Left, sponsored by such organizations as the Group Theatre and the Theatre Union. What a pity it is that this critic did not see Mr. Lavery's play, a play which in distinction of writing and imaginative quality is certainly equal and perhaps superior to any of the works which have been produced by either of these organizations. It is idle to assert that "The First Legion" is not American, simply because it deals with the Jesuits. It deals with American Jesuits and with a problem that is certainly as American as it is European—a problem which is universal. There can be no comparison, for instance, between the artistic merit and imaginative concept of "The First Legion" and "Black Pit"; yet the latter play was seen and commented on by every first-line critic.

Perhaps "The First Legion" will, now that the country at large has acclaimed it, return to Broadway. This will give the New York critics an opportunity at least of seeing one of the outstanding plays of the American theatre.

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Communications

SLOVAKIA—WHITHER BOUND?

New York, N. Y.

TO the Editor: The Pittsburgh Pact (see "The Slovaks and the Pittsburgh Pact," Slovak Catholic Federation of America. $.50) has once again appeared as an issue between the Slovaks and the Czechs, indicating a growing irreconcilability of the kindred folks because of its inescapable implications. With daring and with utter truth, so far as the Czechs are concerned, I can firmly say that the matter has gotten where it is no longer safe to dismiss it with scorn. The original issues of this Pittsburgh Treaty no longer appear to be the cause of the widening breach of the Slovaks and Czechs. Other matters have since come to the surface, especially the decision reached by the Slovaks that it is no longer a question of autonomy, but a question of justice for the Slovak people within the Czechoslovak Republic.

The independent inquirer into conditions in Slovakia and the various treaties between the Czech and Slovak people lets himself in for an adventurous time, all because a great number of Czech officials believe that there is only one source of information—themselves. This is neither fair nor consistent with the assurances advanced by President Masaryk when in his "Making of a State" he says amongst other things: "Our republic must insure full liberty of conscience to every citizen so that discussion may be free and every conviction be expressed." The logicality of this statement is anything but encouraged in the Slovak portion of the Czechoslovak Republic, for to discuss the Pittsburgh Pact openly and freely brings enmity from Prague with a menacing threat of prosecution and possible imprisonment as has been the case of Professor Tuka and Father Hlinka.

Before analyzing the "Pittsburgh Pact," it may be recalled that Masaryk and his associates had philosophized on the skilful execution of what it seeks to effect long before the American Czechs and Slovaks signed it, and before it was presented to President Wilson as a manifesto of the right of self-determination of both, the Czech and the Slovak people. Wilson was told by Masaryk with every degree of assurance that the Slovak peoples were fully capable of expressing themselves as to self-determination and their right to freedom. Masaryk further led Wilson to believe that the document promised self-administration to the Slovaks, carrying with it also the full indorsement of American-Slovak Associations. On the strength of this maneuver Wilson proceeded to accept it as such, without examining it, and recognized the Czechslovak State then and there; whereas thenceforth Masaryk ceased to regard the Pittsburgh Pact as a "Treaty." After realizing that they were the victims of a clever ruse, the Slovaks, upon demanding the execution of the Pittsburgh Pact, were informed by Masaryk in his memoirs published in 1925: "When I signed the Czechoslovak agreement [not 'Treaty'] between the Slovaks and the American Czechs, I only did so to tranquilize a small Slovak faction who dreamed of God knows what in the way of independence."

Be that as it may, the fact nevertheless remains that Masaryk presented the agreement to Wilson as a "Treaty," and upon this basis the President recognized the Czechoslovak Union and Government officially on the part of the United States. President Wilson would undoubtedly have refused this recognition had Masaryk presented the document to him in the terms which he described in his memoirs of 1925. Obviously and without doubt this clever piece of work is crushing to the Pittsburgh Pact and the Slovak nation, but Masaryk and his philosophizers with all their wisdom have overlooked one little fact, the logical cognizance of which will have to be reckoned with when the proper time comes, and with a danger entailed more serious than we care to contemplate.

The scheme so effectively manipulated by Masaryk in regard to the Pittsburgh Pact, while bearing disaster upon the Slovaks, has doubtless proven favorable not only to the Czechs, but to the Hungarians as well. It is favorable from the Hungarian standpoint of international law. It is favorable, because both Hungarians and Masaryk are agreed that American citizens (both Czech and Slovak) were not competent to conclude between themselves any treaty regarding the fate of Slovakia. And here lies the principle of Masaryk's error, if it can be called an error: the success he achieved will become imperiled by influences of international law in favor of Hungary, who will hasten to avail herself of the opportunity to reclaim Slovakia on the strength of Masaryk's attitude toward the Pittsburgh Pact and the position of the American Slovaks with regard to it. The Slovaks will be powerless in their protests against any move Hungary will make, while Masaryk and the Czechs will be taken at their word. Thus the Czechs can still retain Bohemia while certain points will favor Hungary—but whither bound Slovakia?

It is true that on October 30, 1918, the Treaty of Turciánsky St. Mártin was proclaimed by a group of Slovaks of Slovakia. But out of the 105 delegates of the Turciánsky St. Mártin meeting, 58 were local personages with no more power to consummate a "treaty" than had the signers of the Pittsburgh Pact. In regard to the signers of this Pittsburgh Pact, the question has often been raised as to whether "all the swans were geese." Granting a certain piquancy in the fact that General Stefánik, though then in America, deliberately refused, as a Slovak, to endorse the contents of the Pittsburgh Pact, while Mr. Osusky, another Slovak patriot, also consistently declined to bind himself to its conditions, Professor R. W. Seton-Watson always maintained that the Pittsburgh Pact was important and should have been recognized and put into effect, and then the ethnographic theory that the Czechs and the Slovaks are one nation would have been nearer to reality than it is today.

Originally, Slovakia was to be a state in a federal republic based upon the "Czecho-Slovakian Treaty" concluded at Pittsburgh on May 30, 1918. The promise made in this Pittsburgh Pact has never been implemented

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and for that reason the Czechs treat the Slovakian portion of the republic as a mere colony. Under the present system the Slovaks do not enjoy as much as minority rights within their own country and through the melting-pot method now employed by the Czechs are becoming absorbed so that, if the process continues, the next generation will not be able to speak Slovak at all. One would think that in their own interests the Czechs would observe caution and thus avoid the breath of hate and vengeance once directed against the Hungarians in the following lines:

"Let each Slovak, hero-born,
Swing his banner high in air,
Gird his dreaded saber on,
And mount his horse, the foe is there!
Onward, Slovaks! God will shield!
The Evil One is in the field!"

Only by the grant of autonomy will the true Slovak people and their friends be reconciled to the Czecho-slovak Republic and the Czechs. The Slovaks, as intimated by Dr. Peter P. Hletko, who has ably gathered the material for the publication of the above-mentioned pamphlet, while no longer a simple folk, are still found to be sincere, devout, honest and intent on doing their duty loyally and faithfully.

STEPHEN J. PALICKAR.

THE CLERGY AND POLITICS

New Haven, Conn.

TO the Editor: The question of Father Coughlin's political activities is far from being the merely abstract one of every citizen's right to express his views, or of a clergyman's duty to preach the application of religion to politics or sociology. It is the question of this particular priest's activities in the concrete.

Surely the social message of any priest should be marked by certain characteristics. It should make perfectly clear what is the Church's teaching, or the application of her principles, on the one hand, and what are, on the other hand, opinions as to which, equally competent and representative Catholics may or do differ. It should refuse to be fogged by emotional appeals, issues that demand the calmest and most dispassionate thought. It should show the spirit of justice and charity to all men, and should scrupulously avoid the faintest appearance of misrepresentation. It should foster to the utmost the cause of cooperation between men, classes and nations, realizing that the spirit of Christ is the spirit of peace.

Father Coughlin has disregarded all these principles. He has let his utterances be taken as the teachings of the Church to such an extent that priests who disagree with him receive abusive letters from Catholics, while an impression that he represents the Church seems to be well nigh universal among Protestants. He has consistently attacked every question with passionate emotional appeals, and on the assumption that all who disagree with his solutions for the most technical problems, including all bankers and reputable economists, are devils to be exorcized by revivalistic and inflammatory rhetoric. In the matter of bankers' profits and still more in his onslaught on Mr. Baruch, it has been easily possible to prove the complete falsity of many of Father Coughlin's statements. His position on the bonus has not even the politician's excuse of wanting to be reelected. As to the World Court, though Catholics may differ on the advisability of American participation, no well-informed person, much less a Catholic, can be justified in treating the question with the disregard of fact, the fanatical jingoism, in which Father Coughlin's only rival is Mr. William Randolph Hearst.

It is not pleasant to criticize a fellow priest, but I would indeed be guilty of cowardice if I failed to dissent publicly from your recent leading editorial with its almost complete endorsement of Father Coughlin. Merely to admit that "he may be wrong in this or that particular utterance" is to minimize the danger of a violent and, to say the least, undiscriminating demagoguery which, besides its other threats, is doing immense harm to the fair name of the Church.

REV. T. LAWRASON RIGGS.

CARDINAL BOURNE

London, England

TO the Editor: It is regrettable that in his tribute to Cardinal Bourne (THE COMMONWEAL, February 22, 1935) Mr. Shane Leslie perpetrates the error about His Eminence's "humble" origin, and says that "his father was a post-office official who never was mentioned in the papers until his son became a bishop." It would have been all to the Cardinal's honor if he had risen, like Pius X, "from the ranks," but it happened not to be so.

His father, Mr. Henry Bourne, and his grandfather before him, were high officials of the British Civil Service, in the Post Office—members of a famous "governing class." The grandfather had negotiated a postal convention with the United States. Mr. Henry Bourne was head of a department, and was "lent" by the Post Office to the Foreign Office for special service, to organize the postal and telegraph services at the opening of the Suez Canal. He was publicly thanked for these services and was awarded a highly prized honor, the Companionship of the Order of the Bath. This honor, and the letter of thanks of the Foreign Office, were duly recorded in the newspapers at the time.

Seeing that Mr. Bourne was then under middle age, it is a practical certainty that had he lived to mature years he would have risen to the top of the Civil Service and gained at least a knighthood. Mr. Gladstone introduced the practise of elevating a few of the most distinguished heads of the Civil Service to the peerage on their retirement. So it is not a fantastic speculation that this might conceivably have happened to Mr. Bourne, and that therefore the Cardinal in his later years might have been sitting in the House of Lords by hereditary right.

HERBERT S. DEAN,
Editor, The Universe.

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Books

The Sugar Isle

The United States and Cuba, by Harry F. Guggenheim. New York: The Macmillan Company. $2.50.

FORMER AMBASSADOR GUGGENHEIM is excellently qualified to report on the Cuban situation. The four years he spent in Havana (1929-1933), although not the subject-matter of this book, furnished him with rich experience of Cuban psychology and character. Moreover, the swiftly moving pageant of the contemporaneous scene aroused the envoy's interest in the historical background of the island republic. There he found the explanation of the unrest, the political passions, the collective suffering, and brusque revolutions which kept Cuba a burr under the saddle for every American Secretary of State.

In the period when Cuba was still a colony of Spain, John Quincy Adams, who ruled the State Department when the Monroe Doctrine was enunciated, had already described Cuba and Puerto Rico as "natural appendages to the North American continent." Previous to the Civil War annexationists in the South looked upon Cuba as a likely addition to the amount of slave territory in the Union. About 25,000 Negroes were entering Cuba each year, with the result that in 1841, the population of the island consisted of 571,129 free persons and 436,497 slaves. Filibustering expeditions were therefore organized on the American coast and the movement for Cuban independence got under way. Although the Civil War put an end to the slavery question, it did not quell the agitation of the Cubans themselves to secure American help for a revolt from Spain. Cuban independence was proclaimed in October, 1868, and the ten years war which followed (1868-1878) prepared public opinion for the clash of the United States with Spain.

After twenty years of comparative peace, the depression of 1894 reawoke the ancient spirit of agitation and discontent. Sentiment for American intervention was whipped up by certain sections of the metropolitan press as well as by the less scrupulous type of partizan politician. According to Ambassador Guggenheim, President McKinley, though opposed to an intervention in Cuba which would mean war with Spain, nevertheless "drifted" into the bloody conflict.

The period which followed the Spanish-American War is the period of treaty relationship between the United States and the Republic of Cuba. In weaving together as well as in interpreting numerous legal documents Mr. Guggenheim is easily at his best, having availed himself liberally of the expert services of his personal adviser, Dr. Philip C. Jessup, who is widely known for his scholarly competence in the field of international law. The chapters on economic development and political activities throw additional light on the complex and anomalous situation created by the Platt Amendment. The author frankly expresses his opinion in favor of revision, a measure that has been adopted by the Roosevelt administration. Mr. Guggenheim sees this development as nothing less

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than a simple act of justice carrying out the declaration of the joint resolution of Congress of April 20, 1898, to leave "the government and control of the island to its people."

If the social and economic and financial problems of Cuba could be submitted to the same radical operation as the political framework, the future of "the pearl of the Antilles" would be secure. Unfortunately, the island is largely dependent upon one crop, sugar, while, its geographical proximity to the United States is in no wise diminished by the speed of air, land and water transport. This is an added reason why anyone who wishes to appreciate the magnitude of the task which Ambassador Jefferson Caffery is carrying on with such distinguished success in Havana, will read the book written by his predecessor with interest and profit.

Joseph F. Thorning.

A Hero against Odds

Santa Anna: The Napoleon of the West, by Frank C. Hanighen. New York: Coward-McCann. $3.50.

MR. HANIGHEN'S "Santa Anna" is the first full-length biography of that strange Mexican leader, yet it is not the definitive biography which students of Mexican revolutions will demand. It is interesting as a journalistic portrayal of the man and his strange days which were so involved that it may be a long time before their annals can be written. It is popularly written, though at times attempts to be amusing miscarry and the use of nicknames give a touch of flippancy which is obviously not intended. The story is dramatic and holds the reader, who is preserved from minutia and innumerable petty characters who clutter Mexican intrigues. The appended bibliography indicates the use of a considerable body of material in English and Spanish. There is certainly no glorification of "our hero" as he is frequently labeled and little partizanship of any kind. The Church is not subjected to criticism. Yet the reader cannot but feel that the institutions of Mexico deserved little respect whether revolutions, constitutions, generals or Masonry. It may be the Anglo-Saxon looking at Mexico with satisfied superiority—a superiority hardly evident in the politicians who represented the United States in Mexico City. At any rate, Mr. Hanighen relates a sordid story of Mexican leadership: cruelty, cowardice, intrigues, bribery, political hypocrisy, semi-comic battles and indifference to the lower classes.

The career of Santa Anna is traced from his birth (1794), of a bourgeois creole family, through all the vicissitudes of his life to his death (1876) as a forgotten, senile old man whose corpse only forty coaches followed to his hallowed grave in Guadalupe cemetery. There is the bloody Santa Anna who was cited for his pacification of Texan rebels in 1813, the loyal janissary who beat the Vera Cruz forests for the rebels of Guadalupe Victoria, the soldier fighting Iturbide who changed sides during the conquest, the proponent of the republic who later admitted his ignorance of the term, the supporter of President Victoria, the officer who rose to a generalcy,

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wealth and proprietorship of a great hacienda, the outlaw under President Pedraza, the dictator of Santa Cruz, the self-styled Napoleon of the West, the villain, according to Texans, of the Alamo and Goliad, the cringing prisoner of Houston, the protégé of Polk in his devious diplomacy, the hero of Buena Vista, the ofttimes exile, the indirect founder of American gum-chewing, and plotter for and against Maximilian and Juarez. Such in brief was the checkered career of the most colorful Mexican dictator. Mr. Hanighen brings out many interesting items concerning the Mexican War, the unfortunate Irish, who seeing churches desecrated went over to the Mexicans as the San Patricio Company and fought to the end at Churubusco where General Shields won fame as an American soldier, the York versus the Scotch Rite Masons in which even priests were leaders, and the English interests in Mexico. There is commendable detachment in the volume, little sympathy wasted on personages, and no tears over lost causes. "Treachery was at a premium from now on in Mexico, and elective government perished."

RICHARD J. PURCELL.

Varieties of Emotion

The Elaghin Affair and Other Stories, by Ivan Bunin; selected and translated by Bernard Guilbert Guerney. New York: Alfred A. Knopf. $2.50.

IT is the fate of anyone who has written a masterpiece to have it always brought up before him; a new book by Ivan Bunin, therefore, must inevitably stand comparison with "The Gentleman from San Francisco." Unhappily, in the several stories of the present volume, Bunin rarely displays the brilliant terseness, the economy of phrase, the hidden depths which make "The Gentleman" so memorable. In spite of this, though, his virtuosity is often apparent. Many of these stories are admirably constructed, with a fine feeling for climax and a keen sense of dramatic effect. Bunin plays on a variety of emotion, shifting with ease and artistry from what one might call philosophic "lyrics" to rough, vigorous peasant tales reminiscent of his earlier novel, "The Valley." Unfortunately, in an effort to preserve the robustness of tone of these stories of the people, the translator has turned what must have been a vivid Russian argot into a patois that is far from either English or American slang.

One turns with relief from the irritation of this manufactured diction to the simplicity of "Dry Valley," the longest sketch in the collection. This story of an incredible family, "the ancient and nobly sprung Khrushchevs," with their extraordinary loves and hates, their madness, their poverty, their fear, is crystallized into reality by the devotion shown to their name and memory by old Natashka whose life was one long penance for her daring to love the master. The autobiographic tone of this sketch, its long look into the past recall the gentle nostaglia of the author's novel, "The Well of Days," with its backward glance to a vanished Russia. Natashka's faith and loyalty, though, give "Dry Valley" a simple beauty missing in the stylistic phrases of the longer work.

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Few of the other stories in the book possess the charm of this one. Some of them overreach themselves in their attempts at effectiveness; the title-piece, "The Elaghin Affair," is an excellent example of technical brilliance overdone. In this story of a young army officer's murder of his mistress, the characters are cleverly presented in an oblique fashion which broadens the scope of the narrative and clarifies the reasons for the action. Atmosphere, setting, style, all heighten the tragedy and emphasize the morbidity of the tale. And yet one never feels the relentless necessity of death which is so overwhelming in that sensitive, vivid, penetrating work of his "Mitya's Love." On the contrary, this couple's dallying with death is stagy and theatrical. The deep gloom which the story exudes is in itself an artificial thing like the candlelight and shadows of the crypt-like room of the actress. It has no kinship with the tragedy of greater Russian literature since it proceeds not from any deep dissatisfaction or "divine discontent" but simply from well-manipulated stage effects and a supple style.

In style, indeed, lies the real distinction of the book. Bunin is a master of words, and beyond words, of cadence and rhythm. The reading of some of his pages is sheer delight; we are carried away by the harmonies, fascinated by the melodies. Occasionally, as in "The Cicadas," in which the author attempts to explain the mystery of his personality, the rhythm transcends that of prose; the story becomes a kind of prose-poem. Sense is often sacrificed to cadence, however; and in less interesting and important sketches, the esthetic frequently disguises slightness of substance. This emphasis on the artistic choice of word and phrase, this interest in mood and rhythm rather than in thought places Bunin in the ranks of the esthetes. In their shadowy company rather than in the distinguished society of his fellow winners of the Nobel Prize, he seems at home.

MARY STACK.

A New Dante

Dante's Divine Comedy: Part I, Hell; American Translation, by Louis How. New York: The Harbor Press. $2.50.

DANTE has so generally been rendered into pompous English, that many persons are likely to forget that he wrote in the vernacular, in a living language. He used the pithy slang of his time as well as, being a literary man, very literary words, and even archaic ones, whichever best suited his sense in the exacting measures of his *terza rima*. Mr. How here has translated into *terza rima* in Dante's original style. It is so often forgotten that our greatest poets, say Chaucer, Villon and Shakespeare, wrote in this *ad lib* manner rather than in a ponderously formal way. Homer, I gather from Shaw's brilliant rendering, "smote his blooming lyre" and uttered measures that were more pervaded with life than formal dignity. Classicism has been too much confused with stuffed-shirtism and the pundits wonder why the people follow someone who talks with the tongue of the man in the street as well as, occasionally, of angels (the

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angelic passages are too poignant and heady stuff to be sustained). Since the pipers for the fallen angels usually have this common sense, the effect on life is regrettable and the caustic references of literary snobs on the bad taste of the masses hardly adds anything valuable.

That magnificent old classicist and Danteist, Professor Grandgent of Harvard, says of the book in question, "a beautiful and masterly translation" and "a magnificent achievement." That would seem to be about all that it is necessary to say, except I did want to get across to the reader who cannot read Italian and who has wanted to understand the supreme reputation of Dante and has been repelled by the translations he has so far attempted, that here is one that has pungency and vivid evocativeness and is to be read simply for absorbing interest.

As the Harbor Press was my choice in the printing of two small books of my own, I know of no surer indication of thinking them the best of the fine printers in this country, or for that matter, practically anywhere. They manage to preserve that rare balance between a severity, or purity, of style that is stark, or forbidding, and an opulence in decoration and format that becomes as tiresome eventually as a girl who giggles every time she speaks. Binding and all, this is an exceptionally recherché, handsome book: a jewel to be most highly prized.

FREDERIC THOMPSON.

An Anthology

The College Omnibus; edited by James Dow McCallum. New York: Harcourt, Brace and Company. $2.75.

HERE is a collection which aptly illustrates the general progress of literature. The editor begins with the complete draft of Lytton Strachey's "Queen Victoria," explaining in an introductory note just why Strachey is the acknowledged new leader in the biographical field. The series of nineteenth-century essays, beginning with Charles Lamb and Hazlitt, includes the best up-to-the-moment, modern writers—riches alike for the student and the general reader. Next are 200 pages of one of the finest novels in English, "The Mayor of Casterbridge" by Thomas Hardy. Then comes the brilliant novelette by Mark Twain, "The Man that Corrupted Hadleyburg." The fifteen short stories that follow these tales are remarkably well and catholicly chosen—chiefly of American authors ranging from Poe to Willa Cather and Irwin Cobb. The drama includes "Riders to the Sea" by James M. Synge, "The Emperor Jones" by Eugene O'Neill and "Strife" by John Galsworthy. In the realm of poetry are several pages by Keats, Tennyson and Browning, and a collection of other poets ranging from Thomas Hardy to Edna St. Vincent Millay. The editor obliges with introductory notes in the majority of cases.

Here are, in fact, 1018 pages of the most delightful reading, as all with any claims to taste will agree. The book was intended primarily for students and contains at the end Discussions, Topics and Theme Suggestions. It is an extension of the issue of 1933 and is a fine collection.

JOSEPH LEWIS FRENCH.

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Briefer Mention

White Wampum. The Story of Kateri Tekakwitha, by Frances Taylor Patterson. New York: Longmans, Green and Company. $2.00.

MISS PATTERSON'S narrative of the "Lily of the Mohawks," a young Indian girl of 250 years ago whose cause for canonization has been introduced at Rome, is thrilling at moments, and determinedly reverent. Kateri is pictured as so good that she does not even suffer temptation—a situation which, some might think, removes much of the merit from her virtue, but which may also have been the effect of a rare grace. It is strange, too, that the book should have no notice to the effect that whatever in it might be understood as implying miraculous powers for Kateri is subject to the judgment of the Church. Still, this is a romantic, appealing and impressive story, which Miss Patterson has written with skill. The Canadian background is of absorbing interest, and Kateri comes to seem a real person.

A Christian Year, by George P. Hedley. New York: The Macmillan Company. $2.00.

THE present volume is "an effort to reinterpret this [liturgical] calendar in terms of the philosophical positions and the biblical scholarship which commend themselves to present-day Christian leaders." To give examples of its method, it deals with Christmas without mentioning the Incarnation of the Word of God, with Good Friday without referring to the Redemption, with Easter Sunday while denying at least implicitly the bodily Resurrection of Christ; and states that "man's tendency to find in the mother the source of the richest and highest and fullest life" is expressed in Christianity by "the adoration of the Blessed Virgin, as the Mother of God." Enlightening as such a book may be as typifying the effect on the Christian mysteries of the Modernist, non-dogmatic or anti-dogmatic, "devotional and practical" approach, it would hardly appeal to any but the vaguest of Christians, and would certainly prove deeply distasteful to any Catholic who might chance to read it.

CONTRIBUTORS

A RELIEF ADMINISTRATOR sends this paper from Chicago, Ill.

EDWARD PODOLSKY, M.D., is a physician of Brooklyn, N. Y.

JEAN MCLEAN is a new contributor to THE COMMONWEAL.

REV. MAURICE S. SHEEHY is assistant to the rector of the Catholic University of America, Washington, D. C.

AUGUST W. DERLETH is a poet and novelist, whose latest book, "Place of Hawks," will be published in May.

REV. LEO R. WARD, C.S.C., is the author of "Philosophy of Value" and "Values and Reality."

REV. JOSEPH F. THORNING, S.J., chairman of the Europe Committee of the Catholic Association for International Peace, is professor of sociology and acting dean of the Graduate School of Georgetown University, Washington, D. C. He is the author of "Religious Liberty in Transition," "Security, Old and New" and other books.

RICHARD J. PURCELL is professor of history in the Catholic University of America, Washington, D. C.

MARY STACK is an instructor in English at Brooklyn College and St. Joseph's College for Women, Brooklyn, N. Y.

JOSEPH LEWIS FRENCH, poet and anthologist, is the author of "Christ in Art."

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